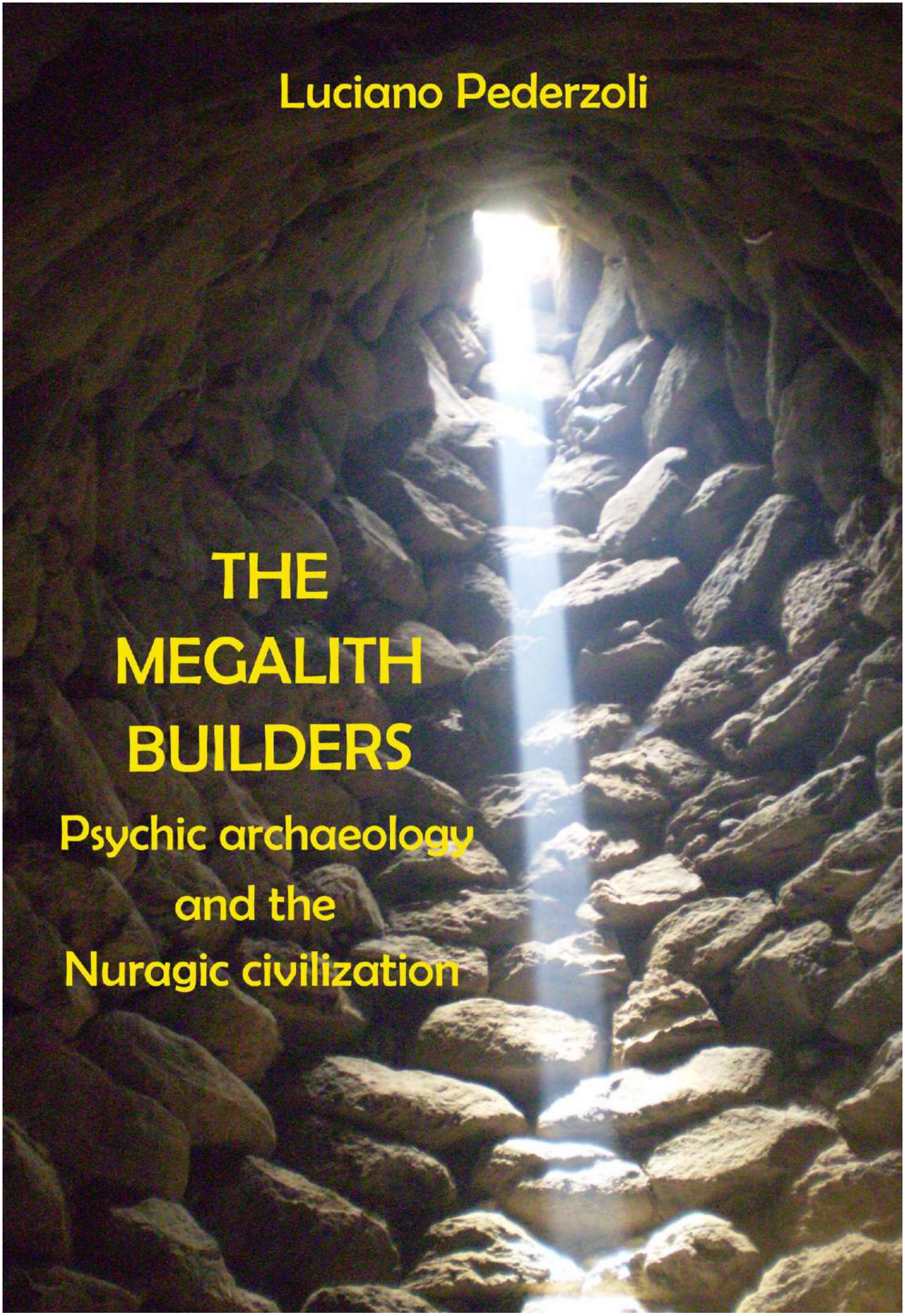
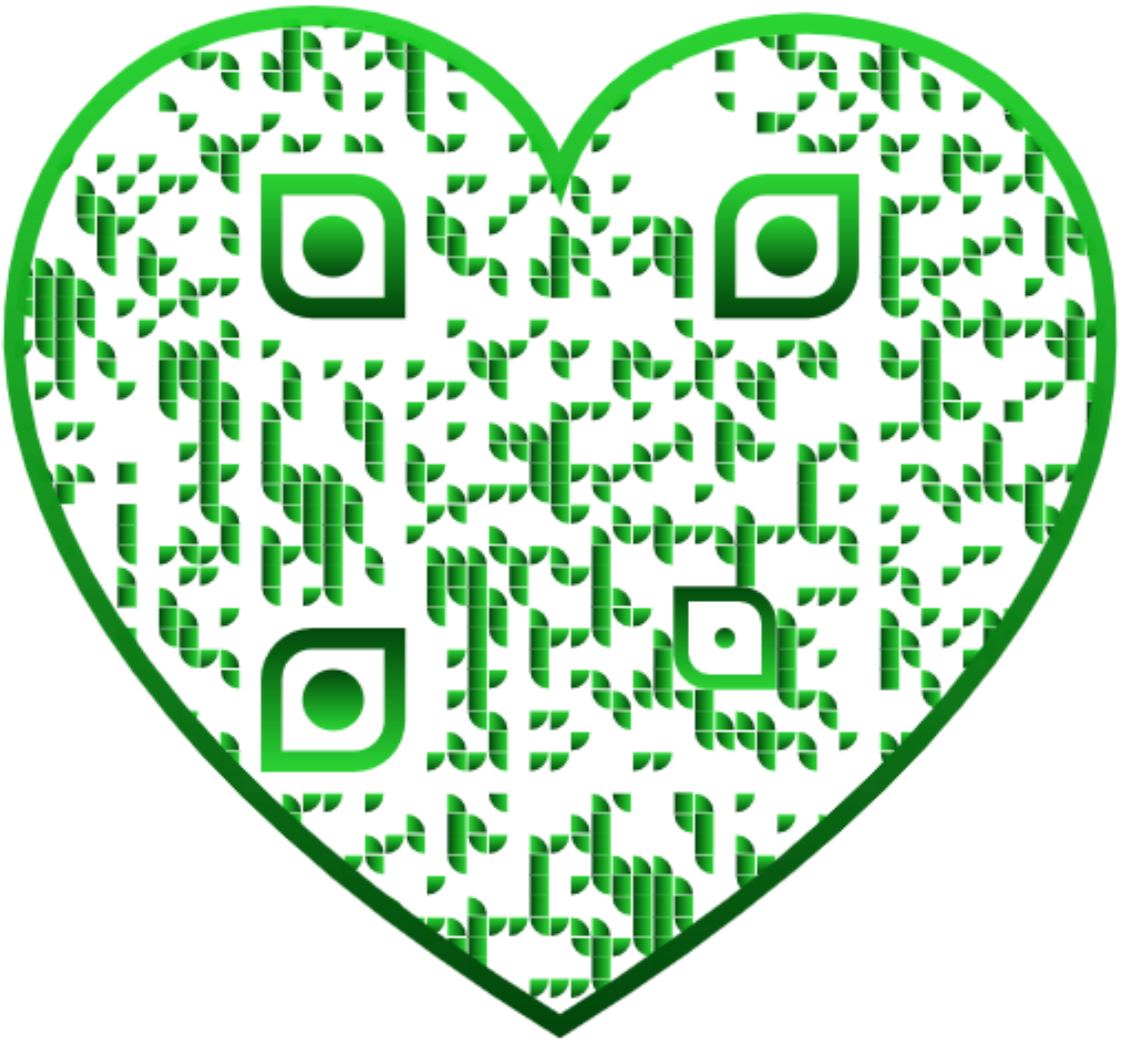

Luciano Pederzoli
THE MEGALITH BUILDERS
Psychic archaeology and the Nuragic civilization



This is a book about an unusual subject: psychic archaeology, which allows the retrieval of useful data and information about very ancient and poorly-documented periods of history through the use of regression hypnosis. Specifically, the reconstruction of an entire life is presented – from birth to death – of an important individual who lived on the Italian island of Sardinia approximately 3,500 years ago, at the peak of what is known as the Nuragic civilization, which is now gradually attracting more attention from progressive scholars. A complete and extremely detailed picture emerged not only of that individual's life, but also of the civilization itself, vividly brought to life, which allowed a reconstruction of not only its social organization but its beliefs, daily habits and even diet. For completeness, cross-sections of four other lives have been added, of which two occurred in the pre-Nuragic era and two date back to the end of the last ice age, with a "live" description of what appears to be the so-called Great Flood.

Luciano Pederzoli

THE MEGALITH BUILDERS

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Psychic archaeology and the Nuragic civilization

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INTRODUCTION

Hypnosis is a well-known technique which by now has been extensively studied and is commonly used by psychotherapists in patient therapy. For a long time practitioners in this field have not only used hypnotic age regression but have even used regressions to periods prior to the current life.

Whether this involves access to a so-called 'collective memory' or actual past lives is irrelevant to this work; the fact remains that the patient, through regression hypnosis, is able to access often extremely useful information which would otherwise be inaccessible. It is not appropriate here to expound on hypnosis theory and technique (see bibliography), given that the aim of this book is not to present new techniques and theories regarding regression hypnosis, but rather to introduce a new and different approach using simple and non-technical terminology.

Many years ago a psychiatrist, who later became a friend along with several other psychiatrists and psychologists and who knew about my decades-long interest in regression hypnosis (I performed my first hypnosis in 1968 at the age of 22, while still studying electronic engineering at the University of Bologna), approached me at a conference and asked me to explain to him what my purpose was in doing regressions; he said he was curious because he used them too for therapeutic purposes and wanted to know what relationship could possibly exist between engineering and hypnosis.

That was the first time in which I found myself having to explain the objectives of my research activities in the field of hypnotic regression and from then onwards had to do so again many times.

The following is a rather long summary of my reply:

"If we look at what a psychotherapist typically does, we see that he is usually contacted by people who need help dealing with their problems; it follows therefore that the therapist does not choose the patients, but instead he is chosen by them.

Professionally then the therapist deals with many people, each of whom is regularly assigned a given amount of time which is not too long (usually a session lasts about an hour), otherwise there would not be enough time for a sufficient number of other patients.

During a session, if the therapist decides to use hypnosis, he would preferentially use a fast induction technique which is effective for the majority of people, because only a portion of the session time can be dedicated to hypnosis itself.

The psychotherapist's aim is to heal the patient and allow him to overcome personal problems in as brief a time as possible, therefore the use of regression hypnosis enables one to rapidly locate the problem and determine the best possible solution.

However, regression hypnosis can be used not just for therapeutic purposes, but for research purposes too. In this case there is no patient because there is no therapeutic aim nor a request for such, but instead there is an adult who deliberately chooses to undergo hypnosis because either the person would like to learn the reason for an inexplicable conviction or, more often, to

understand the origin of flickering scenes, in other words short but vivid memories of episodes which appear to relate to an actual past life.

When I examine a potential regressor candidate (contrary to a psychotherapist, a researcher has the freedom to choose whom to work with), before beginning any hypnosis sessions we have a long discussion so that both parties are clear as to whether the purpose is a genuine necessity to know, or just simple curiosity; in the latter case it's usually not worth scheduling any sessions because it's extremely unlikely anything of interest relating to the research would emerge.

*Given that in this situation there is no patient, nor diagnoses or therapies, from now on I will use the term '**regressor**' to denote the person undergoing hypnosis, and '**regressionist**' to denote the person inducing and guiding the hypnosis.*
In order to maintain freedom of choice, there must be no financial relationship (we will later see another good reason for this) between the regressor and regressionist because, if some form of reimbursement is involved, there is the potential for the regressor to exert undue pressure on the regressionist who would then no longer have the freedom – without arousing objections or resentments – to decide on procedures or perhaps to choose to no longer continue.

A lengthy exchange of ideas allows the potential regressor to clear any doubts and establishes a relationship of mutual trust which is necessary for obtaining genuinely important results from the regression. As already stated, in this case we are not dealing with any diagnoses or healings, but obtaining as much information as possible which will be useful to both parties; therefore the potential regressor must be strongly motivated and not only have no fear of hypnosis, but have a strong desire for it. This usually eases the hypnotic induction phase considerably.

It's important that the regressor knows that his/her task is on an equal level to that of the regressionist, albeit a totally different one in that the regressor must respond to the questions without attempting to discern the reason behind them, allowing himself to be led and to describe as carefully as possible everything seen and felt; the regressionist's task instead is to lead the regressor, to ask questions which maintain focused attention, and to help overcome any problems without difficulty.

As I've already stated, the regressor must be willing to undergo the regression and not be afraid of it, so it's preferable, as is very commonly done by psychotherapists, to have him partially conscious such that not only can the regression be seen as a 3D movie, with himself as both protagonist and director, but above all have total recall after the session has ended. During very emotionally charged moments this awareness allows the regressor to partially 'detach' from the scene being relived, thus avoiding a possible emotional overload.

This technique is well-known, and nothing new as far as this is concerned, but when a regressor describes, with extreme emotional reactions, an episode from the ancient past in which he is a protagonist, it is difficult not to believe that this is a genuine memory being relived.

Consequently anyone conducting research via hypnotic regression is usually convinced that these are genuine past lives, even more so if, as sometimes occurs while the regressor is describing an engrossing episode, the regressionist also has a spontaneous personal memory of the same event, which is being described from another's point of view with a different emotional reaction to it.

I believe these are truly the most difficult moments for the regressionist, who must retain control of the situation without succumbing to emotions, while at the same time also showing empathy towards the regressor. It's best in fact for the regressionist to show confidence in conducting the regression, maintaining total control of the sequence of questions and the resulting answers, but never displaying a cold detachment; the regressor must always have beside him an attentive friend, not an examiner.

At the end of the regression it's beneficial for the regressor, while reorienting himself, to allow at least half an hour to exchange comments with the regressionist regarding the prominent moments of the regression. In the meantime a CD of the recording can be prepared, which is very useful for the regressor to repeatedly listen to so as to remember particulars or remove doubts.

If a regression appears interesting and holds promise, first of all I listen to it again, then I transcribe it meticulously in every detail (a meticulous transcription allows a quick re-examination of all the parts of the regression without having to waste time listening again and recalling every little detail). This requires many hours of work, but it allows me the opportunity to carefully study every aspect of it.

After this I'm left with a complete and more fluid version in which the pauses, abrupt changes in sentences, errors and repetitions have been removed: this represents the 'official' version of the regression (like those presented in this book).

Upon completion of this work I prepare a summary which lists all the important points resulting from the regression, and another which lists questions considered appropriate for the next session, assuming another one is planned; more often, interesting subjects are fully explored in one session only.

In short, depending on the clarity and comprehensibility of the regressor's words (there are some who whisper and some who speak in dialect and/or strong regional accents), if we add together the time taken by the preliminary conversation, the regression itself, the period of reorienting immediately afterwards, the transcription and preparation of other documents, then each hour of regression requires a total of no less than around fifteen hours of work.

It's obvious that, unless employed exclusively by a very wealthy person or entity, this can't be done as paid work, therefore this type of research can only be undertaken when it's not relied on for a living: it's a classic example of 'pure research'.
This is the other reason I alluded to earlier for avoiding financial relationships between regressor and regressionist and is also the reason why very few people use hypnotic regression for research purposes on a serious basis. This type of research also requires a particular educational background as well as a long familiarity with the 'out of the ordinary'.

The answer to the initial question about the connection between engineering and hypnosis is therefore this: I have always been involved in so-called 'frontier phenomena', taking part in research and furthermore, as an engineer, designing and making equipment so that these phenomena become technically accessible and can then be studied - in other words making them 'normal' instead of 'paranormal'. I believe that regression to previous lives is also a 'frontier phenomenon' until now barely explored, but which should be carefully studied and brought back under the heading of 'normal' phenomena by verification and confirmation through technical means."

The psychiatrist listened attentively without interruption and then said:

"When we look at the respective activities of the psychotherapist and the research regressionist, it's clear that there is no competition between them, and in fact the two professions can be likened to a Formula 1 car and a tractor: both have four wheels, a transmission, a gearbox, an engine and a steering wheel, but each is adapted and optimized to work in a particular environment. Furthermore regression for research purposes is a very interesting field and can provide useful ideas for psychotherapists, as they likewise can be a source of information for researchers, therefore a mutual exchange of information and views would be advisable."

He was right and so began our friendship; ever since then we consulted each other many times because it was clear to both of us that any problem, if examined from very different points of view, could be resolved more effectively.

The new concept presented in this book consists of a detailed fresco of life during a little-documented ancient period, obtained from the same person with numerous regressions dedicated to this one subject – the entire life of an important individual who lived in Sardinia around 3,500 years ago, at the height of the Nuragic civilization – to the point where every avenue was fully examined. In fact we were able to explore every stage of that life, from infancy to adolescence, then onto adulthood and death, with the intention of also reconstructing the social organization of those people, their beliefs and their rituals, in order to obtain a detailed cross-section of that life.

The main person whose regressions (both Nuragic and pre-Nuragic) are used as the basis for this book is Arianna Mendo, born in Turin in February 1960, and who for the past decade has been living in Palau (OT), in Sardinia.
With an education in classics and a degree in languages, she has undertaken courses in personal development, communication, theatre, and diction in both Italy and London, and for a number of years also taught Italian for foreigners and English. In 1994 she attained a diploma in Astrology from the Italian Centre for Astrology in Turin, after which she won the "New Astrology Talent" competition, and in 1997 was a speaker at the Second International Astrology Congress in Venice, Italy. Recently she received the Serena Foglia prize for her consistent promotion of the art of astrology. She is also a qualified naturopath. She runs courses and seminars in her field of expertise and has appeared on television several times. In 2009 she published her book titled "Astrology and Meditation: an experiential method for rebalancing planetary energies" ("Astrologia e Meditazione, un metodo esperienziale per riequilibrare le energie planetarie", Edizioni Capone, TO.).
She currently works as an astrological consultant and writer (www.ilfilodarianna.net). She can be contacted by email at ladyofthestars33@gmail.com.

Before meeting Arianna I had never had the opportunity to carry out such a prolonged and methodical work on only one past life.

I did not limit myself, however, to a study of only one life of that individual, and the book also contains fragments of lives before that one which took place much further back in time, which allowed (along with another two regressors as well as the abovementioned Arianna) a concise reconstruction of the evolution undergone by an ethnic group which was to eventually become the Nuragic civilization, and to go back to a time when a cataclysm occurred which probably coincided with what is commonly known as the 'Great Flood'.

It's possible for the descriptions to be 'contaminated' by the regressor's cultural conditioning, nevertheless it seems in this case they not only remained below the 20% estimated by other authors, but there emerged a whole picture which is striking in its completeness and coherence, so much so that it can be used as a potential point of reference for archaeological research dedicated to the Nuragic era, so as to have, if nothing else, an idea for a possible explanation of individual finds and also, most of all, the entire excavation arena. Geographical clues relating to possible buried monuments must not be overlooked either.

It's not easy finding people with whom to collaborate on such a scrupulous regression project, but this possibility opens a whole new field of research, to which the not new definition of 'Psychic Archaeology' can be applied.

The method used will become apparent as reading progresses, and it's unnecessary here to present a long and boring discussion about it.

This book however does not claim to present any dogmas, least of all with respect to a particular subject, such as the methodical use of regression hypnoses for archeological research, which has remained to date virtually unexplored and which has been not only tackled openly in this book but also with the necessary detachment.

Fig. 01 - Map showing location of Sardinia in Europe.

Fig. 02 - Map showing location of Sicily, Sardinia, and Corsica relative to mainland Italy.

Fig. 03 - Map of Sardinia showing its sub-regions.

Fig. 04- Map of Sardinia showing places mentioned in the regressions.

A LIFE IN THE NURAGIC AGE

<u>CONVENTIONS USED IN THIS SECTION</u>:

-Questions posed by the regressionist (Luciano Pederzoli)
Regressor's replies (Arianna).

Regressionist's comments.

NEAR ORISTANO

THE CHILDHOOD YEARS

-Go back to the beginning of that life. What do you see?
I see my birth. I see this scene where I'm in a room and my father is holding me high in the air. He's very happy about this birth and my mother is lying on the floor watching...

-What else do you see?
I'm very small, it's not long after my birth and I'm in my father's arms. He is holding me and looking at me. He has a high forehead, fair skin, light-coloured hair and light-coloured eyes which are almost grey. His garment is short and made of a soft type of skin which is also a light colour... white. It looks like it has been shorn; maybe it's sheepskin. I think I see a dagger in his belt inside a holder. The belt looks like leather, it's dark and has a buckle. He's wearing laced shoes and has something around his neck... something like an amulet, hanging off a leather string. It's like a pendant... somewhat oval. It's smooth, dark, and has no markings.

The garment made of shorn skin and the type of shoes seem to imply that the event occurred in the distant past. Further on it will be necessary to ascertain what the dagger's blade is made of – if it's stone, then the era will most likely be a very ancient one.

-What are you wearing?
I'm tiny, naked. I'm a newborn, very small. I've actually just been born.

-Do you see your mother? What is her bed like?
She's there, but I can barely see her... I see something like a bed made of branches with what looks like a skin over the top. She looks very young to me... very, very young, and has two light-coloured plaits. She has light eyes, probably blue. She's resting. She's uncovered, I don't see blankets. She's dressed in skins. She didn't give birth to me right this minute, but definitely a short time ago: could have been a few hours, perhaps a day...

The mother is also dressed in skins and both parents have fair complexions, fair hair and light-coloured eyes. Given that the regression takes place in Northern Sardinia, an island which today is populated largely by people with olive skin, dark hair and eyes, it will be necessary to ascertain if the events described also

take place in Sardinia and whether this is a unique group of people with Nordic features, or whether it is an entire ethnic group.

-*What is your mother's name?*
Something that sounds like **ALEI** or **ALEH**.

-*What is your father's name?*
Something that sounds like **GUL** or **GUUL**.

-*And you? Do you have a name yet?*
Yes, they've named me already: something like ALEX, which means "son of ALEI or ALEH".

-*You mean "son of..." followed by the mother's name?*
Yes.

Of note here is not only the unusual names, but also the apparent importance of the mother in choosing the baby's name; this may therefore be a matrilinear culture.

-*What is this room like?*
It's a circular room; not very large.

-*Are there other people?*
No, just us three.

-*What room is it?*
The room where we live...

It is important for the regressionist to avoid as much as possible inadvertently influencing the responses of the regressor. In the above case the purpose of the three previous questions was to determine if the dwelling was a hut; the answers describing the small size and circular shape, together with clothes made of animal skins, would tend to confirm the hut hypothesis.

-*Does your family have its own separate hut?*
I don't know, I just see this angle here... My mother is lying on the ground on top of some skins. She has plaits... and I'm so tiny... My father is holding me in his arms.

This answer implicitly confirms that the dwelling is a hut.

-*Now you're a little older: describe your life.*
I'm in a hut. There's a hearth with a fire... There's food. A cauldron, yes...

The mention of a cauldron provides the opportunity to ascertain what it is made of.

-*Look carefully at the cauldron. What is it made of?*

It looks big, made of something dark... looks like bronze. It's hanging on four hooks. There's a central hook and four rods that end in the centre. There's something like a ring in the middle with a hook...

-*What is holding up the ring in the middle? Is there a rope from above, or are there supports on the ground?*
There isn't a rope from above. I can't see very clearly.

> *The cauldron is a dark colour and not many details emerge regarding the hearth. This is not surprising because the individual concerned is a small child, and therefore sees things only from a child's perspective. The cauldron may not necessarily be made of bronze, because the similarity of its colour to "old" bronze could be due to the regressor's cultural conditioning, however it is very likely metal.*
> *And now we continue with further questions of interest, but more within the scope of a child's understanding.*

-*Are you barefoot or wearing shoes?*
Right now I don't think I have any. I'm running any which way; I'm little. I'm dressed in skins.

-*What do you do when you need to relieve yourself? Do you have some kind of nappy?*
I don't think so.

-*Do you see your mother?*
Yes, she has fair hair, blondish, light eyes... two short plaits... She's pretty. She smiles a lot.

> *This is an example of a test question. Although the question seems to refer to the necessity – typical of young children – to always remain within sight of the mother, it does however provoke a more detailed description. And indeed the mother's physical appearance is confirmed. This technique is applied to almost every statement made during the regression, and is often done later in time, during a subsequent regression. The purpose is to test whether the statements are confirmed and to weed out any contradictions. If the statements are fully confirmed, generally the matter is no longer brought up. In the following, many test questions/answers which confirm previous statements will not be included because they do not offer any useful information. However, any contradictions which arise will be included.*

-*What colour are your eyes and hair?*
My hair is a little curly and reddish-brown. My eyes are hazel.

-*Can you also see your father?*
At the moment in the hut I see my mother and some other people... they're very sweet. There are always many people around... there are many inside this hut. There are lots of people in the village and in the hut: the hut is large.

-*Does each person have their own particular spot to sleep in?*
I don't think they have fixed places.

-Do you see any furniture?
I see something like skins on the ground. I think I see some pottery made of terracotta – ceramic – and some metal things. There's a bit of everything...

> *The beds appear to be simple and crude. In the surroundings there are metal objects and the following question attempts to clarify what they are. Terracotta and ceramic can be assumed to be present when metal is used, because the former are more primitive technologies.*

-What sort of metal things are there?
Utensils used for cooking.

-Where do they keep the water?
There are water jugs. In the walls are some kind of openings: this is where they keep things like jugs, plates and pottery.

> *The openings for goods storage on the walls would lead us to think of the walls being made of stone or some sort of brick.*

-What happens then? Does your mother breastfeed you?
I think so, even though I get an image of myself as older, around 4 to 6 years old. I see myself running with other children between the huts. I see myself playing… there is this image of me playing amongst other children.

-Is your life at that time just one of play, or are you taught something?
I think it's a time when I'm not yet taught... much of anything; no. A few things maybe, from my father and mother, but I mostly see myself with the children in the community.

-Are you taught to speak differently to others, or does everyone speak the same language?
The same as all the others.

-So there's no type of dialect... Is there a common language?
Yes, that of the community.

-Move forward a year or two in your life.
It's probably a bit more than that. I see myself as somewhat biggish. I'm around 6 or 7 years old... My father is with my mother (*laughs*), he's holding her to him. I like being with my father (*laughs*); he understands me.

-You see both your mother and father? Remember their names... and yours.
My father's name is a harsher sound: GU, GUUL, or GUL... My name is ALEX, in other words "son of ALEI or ALEH", which is my mother.

> *The young boy is now a little older and seems ready to give more detailed descriptions.*

-What role does your mother have?
Like the other women she prepares meals and lights the fire, fetches water, makes cloth... makes necklaces, sings... I see her sewing with these needles that seem to be made of bone... I see the

women cooking, preparing skins and working on them, making shoes... They also make bread – they grind the grain, knead the dough and cook it. They pick berries and fruits... but if they weave cloth then there must be looms... Yes, there's a wooden loom over there where they work, inside the hut. The women spin wool; there are many women of many ages... They all work together. It's very much a community life.

The fact that the needles are bone and not metal indicates ancient times.

-Do they spin only wool or other types of cloth?
Wool, just wool... and they work the skins.

-*What shape is the bread?*
It's round and flat, not risen.

-*What does your father do?*
He's a merchant. He's not in the hut at the moment; I understand that he's often away.

-*What does he trade?*
Many things, not just the one. There's a group of people who trade.

-*What do they get in exchange?*
Other goods: grains... They also bring back something precious: amber. He travels far sometimes, by ship.

The amber would most likely have come from the Baltic sea, far from the Mediterranean, and it is worth obtaining more details about the ship (In Europe amber is also found in Romania and some even in Sicily, but it is most abundant in the Baltic area and was used since very ancient times).

-*Were you born by the sea? Do you know the location?*
Yes, in a place by the sea. It could be around Oristano... on the coast, not far from Cabras. In that area there are many settlements near the sea.

-Is there a port?
Yes.

The previous two questions are to determine exactly where the boy was born, hence the geographical references.

-*What is your father's ship like?*
It's not a very big ship; ships are not usually very large. It's unable to travel for long stretches and doesn't do long journeys. It carries about fifteen people.

From this description it's obvious the ship is not used to travel over the Atlantic Ocean, therefore if the amber originates in the Baltic, it must be brought overland to the more easily reached Mediterranean coasts, probably those of present-day Liguria (in Northern Italy) or the French coast.
The following questions try to obtain details of the ship's external appearance.

-What is the bow like? Is it like the Viking ships, the Carthaginian ships, or the Roman ones?
It's not like those of the Vikings... the front has lots of carvings...

-And what is the stern like? Round? Pointy?
Pointy. It looks raised.

-How many rudders does it have?
Looks like one.

-Can you see what colour the sail is?
It's a light colour. There's only one rectangular sail.

THE SELECTION PROCESS

-Go forward in time another year. What do you see?
I'm a bit bigger... 8 or 9 years old.

-What happens at this age?
It's a time of change in which I begin to take on responsibilities and I'm taught things. Anyway I've been chosen for a certain path...

This is something very interesting which is worth further examination.

-What kind of path?
They choose those who have the potential to become future priests.

-What happens when you are selected?
I can see that the selection is made more or less during the rite of passage.

For now it's best to ascertain the particulars of the selection rather than asking about what the rite of passage consists of.

-Who chooses you?
Some elders, who spoke to my father. It's the so-called elders who choose: the priests who are called "elders", those who do the foretelling for the people.

-Is it these elders who govern the village, or not?
No, there can also be some from elsewhere. Some are from the village, but some are also from other places and there's something like a selection... a selection from many boys...

-Is the selection made in one day or is it the result of prolonged research?
No, they do research... the elders choose some but then those chosen are put under the supervision of someone from the outside. Students are chosen depending on how well they complete this rite, as well as how they are seen by the supervisors.

We get a glimpse of a vast organization which involves an entire ethnic group; this is worth further inquiry.

-What role does this someone have?
A supervisory role. There are those of the villages and then there are those who are higher... who have to supervise the selected. I think they are the more important ones.

-Do these men see auras? Do you know if they can see them?
Yes, yes. Of course they see them...

> *The term "aura" means a type of "emanation" present around a person's body, which can usually be seen by those with a particular sensitivity. According to oriental traditions, seeing the aura allows one to not only make diagnoses, but also to know a person's character. Further information is included in APPENDIX A: VIEWING THE HUMAN AURA.*

-Is there a meeting between your parents and the supervisors?
No, there isn't.

-Are they all men or are there women also?
There are women too, but they only choose other women.

-Why are you chosen by the elders?
Partly due to my social class, but also due to my character type and my physical qualities.

-Do intellectual abilities count?
It's the personality as a whole that counts.

-Up until that time had you studied anything?
There wasn't any actual teaching. I lived within the community. I learnt by watching my father, mother, and others.

-Do the elder men meet together with the elder women or do they meet separately?
The men keep track of the boys and the women keep track of the girls, therefore separately.

> *By now it's clear that men and women belong to separate social structures. It will be interesting to see which of the two is the dominant one.*

-Are you happy to have been chosen?
Yes. Even my parents are happy (*laughs*). There's this feeling of satisfaction, of happiness at having this opportunity.

-Do you remain in the village or go elsewhere?
At the moment I'm still in the village – it's only the beginning – but I will be taken elsewhere. At first I'll be learning simple things, those regarding daily life. I learn how roles are distributed and then get an understanding of various activities; it's important that I really understand them all. I have to even understand the female roles, those linked to weaving, food, bread... I need to learn a bit of everything, understand everything.

-Do these individuals say anything to you?

They mostly observe, but I think they already spoke to my father and with the elders... Then they watch... There's even an interview.

-Do you know the criteria for the selection?
Ability.

-Is that all?
Well, social status counts.

-Because it endows one with more abilities?
Yes.

The preceding answers reveal a selection criterion which is essentially meritocratic. Further examination is required.

-How is social status determined?
The elders – priests – those are the most important.

-Do they live differently to others? Do these individuals live in separate huts?
Each has his own family, and then there are the meeting huts, but they live with their families.

-Does each of these families have its own hut?
Yes, each family has its own hut, even though life is very community-based.

-Are families with their own huts further up the social scale?
No, no, everyone is the same. They all seem more or less the same; I don't see significant differences. But those who have certain roles often use the meeting huts: they have their meetings, but community life is more or less the same for everyone.

It is also apparent that there is a significant absence of privileges for those in "authority". In our civilization such a thing is rare and surprising, and therefore is worth delving into.

-So there's a meeting hut where decisions are made and meetings occur, single huts for each family...
Yes.

-... and then there are huts for meals where food is prepared... or does each family prepare its own meal?
No, each family does its own thing, but it's a very community-based life in that many activities are done together, but each family has its own space.

-So there's a large common area, with many smaller areas reserved for each individual family...
Yes, community life is greater when everyone comes together for rituals. That's when all the families are truly together...

Now we'll look at further understanding the roles of women…

-What tasks do the women have?

Women deal with grinding grain, kneading and cooking bread, picking berries and fruits, spinning and weaving wool, sewing, preparing skins, making clothes out of skin, making shoes, making necklaces, cooking, bringing up children... They also gather herbs and prepare certain medicinal compounds, and through the use of certain melodic chants and dances they pass down oral traditions.

-Do they tell the story of the nation's origins?
No. The men have this task.

-Are there women who do foretelling?
Yes, the priestesses.

-Are these priestesses of equal rank to the priests?
Those in the villages who do this, yes.

-Are the men allowed to speak to the priestesses and women allowed to speak to the priests?
No, they must remain separate.

And now let's take a look at the men's tasks…

-What, then, do the men do?
The men work the metals and stones, hunt, fish, trade... they also learn how to use swords and to fight; they make and use bows and arrows.

At this stage it seems appropriate to investigate the rituals, particularly the rite of passage.

THE RITE OF PASSAGE

-What rituals are there? You should know by that age...
There are the rites of passage...

-At what age is the rite of passage?
At more or less my age: 9 to 10 years.

Under regression the perception of time is different to what it is under normal circumstances, and so any references to time must be taken with caution. Hence the following question regarding females.

-9 to 10 years for boys... and for girls?
At the onset of menstruation.

-What are the ceremonies like for transition from childhood to adulthood?
Important, very important.

-Do they occur after the selection for priesthood or at the same time?

I think they are two distinct things, in that those who have to be chosen for a certain path are chosen, but the ceremony for the transition is for everyone.

It's necessary to determine if the two events are also separated by time.

-So the selection for priesthood occurs when the child is 8 to 9 years old?
Yes.

-And when is the transition ceremony for entry into adulthood held?
At around 9 to 10 years... 11... about that.

It's therefore possible that the passage ceremony occurs at puberty for both boys and girls. Later we will return to this matter in order to remove any doubt. For now it is important to obtain an accurate description of the ceremony.

-What does the ceremony consist of?
It's like a festival...

-Is it common to both boys and girls?
Yes, boys and girls come together during these celebrations. The festivals are very big; it's very beautiful.

-Who organizes these festivals?
The elders do, and then all the parents arrive... These festivals are very big and last for days. Very beautiful. There's music, purification, parades, singing, games...

-Who directs the parades?
The priests and priestesses.

It is now time to ask about clothes, because these can give us important information.

-How are the priests dressed during these occasions?
They have tunics... tunics and cloaks...

-What are the cloaks like?
Open, I think with a buckle at the top. Open up to the buckle.

-What do you think the buckle is made of?
I can't see... Yes, it seems like... bone, looks like bone.

-What colour is the cloak?
The cloak looks lighter, a light colour... Light, white.

-What colour are the priests' tunics?
I see it as a light colour... not white however... Light.

-Does the tunic have shoulders and sleeves, or is it sleeveless?
As I see it at the moment it looks sleeveless...

-Does it have a belt?
The tunic has one though... I think I can see a sleeve on the tunic... yes... and over this is the cloak.

-Is the tunic long or short?
Long, down to the feet.

-*What is on their feet?*
Knee-high laced shoes.

-Around the waist do they have a belt, a cord... or what?
Something like a cord...

-Are they wearing hats on their heads?
Yes they are: a head cover. A fairly long head cover.

-*What shape is it?*
A bit like *a* ***truncated cone****...*

> *This is an interesting piece of information in that it is an unusual shape. More about this later…*

-Are these priests who direct the parade at the festival the same priests who govern the village?
They are those of the village, but there are also others who come from other villages, always from the group of 12 governors of each village...

> *Important point: it appears that the village is governed by 12 male priests. The number 12 has been traditionally considered very significant by many people since ancient times.*
> *Now however it's best to continue with the ceremony.*

-*What, exactly, transpires during the ceremony for the rite of passage?*
There are rites for purification...

-*Where are these purification rites held? Inside the village or outside?*
Wherever the ceremony takes place.

-*What do these rites consist of, for both boys and girls?*
There's the stage of purification, then there are some rites involving water...

-For both males and females?
At the moment I'm seeing the boys. Then there's sexual initiation, which is part of this ceremony.

-*Who runs the purification rite?*
These are big celebrations, there are many priests.

-Men only or women too? Or do the women only deal with women and that's all?
No, at this stage I only see priests.

-So we can take it that the priests work with the men. Are they in charge of the women too?
No. They seem to be two separate things...

-How is the purification done? By washing, immersion, how?
Umm, it looks more like immersion in a tub of water.

> *This practice of purification by immersion in water dates back to very ancient times.*

-What happens to the boys after purification?
There are some ability tests... then the sexual initiation.

> *Tests of ability which serve to prove oneself worthy of reproducing have always existed. It would be interesting to learn what they are in this case in order to better understand this population's mindset.*

-What kind of ability tests do they undergo?
One example of this I see is where each one has to be on his own, by himself.

> *It has already been shown that the village's residents live a very community-based life, therefore essentially one of solidarity and togetherness. This explains why passing a test of solitude is considered important: it demonstrates the individual's ability to be independent.*

-How long does this passage, or initiation, last for in its entirety?
Around 5 days.

-During these days does the boy have a supply of food, or does he need to find it himself?
No, for purification he must fast.

> *This too is a test of character, as well as proof of an acceptable state of good health.*

-Once this purification test is complete, what else then happens in the ceremony?
There's a personal interview with a priest, who listens and also takes into consideration the boy's task, his destiny, and at this point a certain type of selection begins...

> *We need to know whether or not the choice is imposed upon the person.*

-Is the choice made by the priest, or does the boy have a say? In other words, does the boy know about his future?
Well, he's told about it.

-Is there a ceremony in which the boy sees the path he's destined to undertake?
Umm, these are private interviews.

-After the interview, the boy will then know more or less what he will be doing, so he'll know whether or not he's been selected.

Of course this is also done by observing the boy's aura, and by taking into account his previous lives.

It can be deduced that these priests seem to possess particular psychic abilities.

-*Which priest is responsible for all this?*
There are many priests who come together to do this. They also hold meetings and carry out evaluations prior to the selection, so the work is a joint effort...

The selection of candidates for the priesthood - and therefore for a position of command - seems to be of extreme importance, so much so that it requires its own specific organization. We need to know then if such an organization is confined to a local area only or concerns the entire ethnic group.

-*Is the one who interviewed you a priest from your village?*
I think so, yes.

-*What does he normally do?*
He's one of those whose specific task is to choose the boys. Each village has one: this priest keeps a close eye on the boys, he knows them very well and he belongs to the group who runs the village.

-*In other words, one of the 12...*
Yes.

This is one of the many test questions: it confirms that the 12 priests govern the village.

-*After this interview what else does the boy need to do?*
Then there's the very important sexual initiation.

In order to better understand these people, we need to know more details about the sexual initiation procedure.

-*What exactly does this consist of? What are they taught?*
They're taught about the transition into adulthood, and then about union with a woman, and this union also occurs on a physical level because it will be needed to produce children. They must take on the responsibilities of an adult, therefore accept the role that one will have within the society. There will be, later on, a preparation for marriage: this is not done now. Here there is a sexual encounter between two people. There is like an initiation during these few days.

-*Other than this, what else is taught?*
It's important at this time to learn how to deal with that moment.

-*What else does this ceremony provide the children? Does it give them information?*
Sexual, mostly sexual.

-*Are they also taught what to do? For example positions or particular instructions?*
They are given instructions, yes, but there's also a more natural part to it, so to speak.

-An initiation consisting of sexual relations?
Yes, exactly. They are instructed in this and then have their encounters... There is an instruction followed by an encounter with the opposite sex, but there are no marriages or such things...

-Who has the sexual relations? Is it between boys and girls, or in some other way?
Between boys and girls.

> *If the encounter is consummated, it could result in the birth of children: this possibility must be looked at.*

-And at this stage what becomes of any children born out of this encounter? Presumably some girls will become pregnant following this ceremony.
No, I don't think it happens in this situation. It's as if the fertile periods are known and this first encounter occurs outside that time frame. This is only a time of sexual learning, then at a later time things will be formalized. I don't think there are other encounters after this rite of passage, up until the time of marriage. This is just a time of instruction for that part of life, as if the women know exactly when the girls are fertile and avoid this time.

-Then how is it possible that everyone has the ceremony together? The girls will not all be infertile at the same time...
No. The girls are chosen at certain times.

-Do these ceremonies occur often or once a year?
Certain times are chosen...

-You mean the initiation ceremony only involves non-fertile girls, while those who are fertile will be initiated at another time...
Yes.

-So there are many ceremonies during the year...
Yes, more than one ceremony.

-Are the boys always the same, or do they change?
They change. It's a learning undertaken only once, after which comes the choosing of a marriage partner.

-In each ceremony are there equal numbers of boys and girls, or do the numbers differ?
Yes, because the encounter is with **one** girl. One to one... She could even be the one chosen for marriage. There are a particular number who are chosen to undergo the sexual initiation stage, even though it's a community festival and everyone participates, but there are some chosen specifically for that rite.

> *The fact that boys and girls are coupled together in a very specific way leads us to wonder, then, who does the choosing and with what criteria.*

-When you had your initiation, how many boys and girls were there?
... I can't see this... I don't see it right now, because people come from lots of places, many villages, so in the whole festival I see lots of people... but I'm not able to see that... I don't see it

now... Anyway I see the figure of a lady that... I see myself enter this hut and there's a girl in there...There's a bit of fear (*giggles nervously*), on the part of both of us... yes, but there's this lady supervising and she's saying things...

-Are there just the two of you in private, or not?
Yes, at the moment I see just us two and there's this lady who's talking, she's saying some things.

This sexual counsellor figure has persisted in some parts of Sardinia almost until the present.

-So this lady supervises the sexual encounter...
Yes.

-Are the boy and girl then left free to come together whenever they want, or are the couplings regulated during the ceremony?
This is a test to be passed, therefore there's **one** encounter, which for them is their first.

-Throughout the duration of the ceremony, are there other encounters or just the one?
I wouldn't think so, because it's seen as a moment of initiation. It's precisely an initiation.

-Do you recognize the girl with whom you have your first encounter? Did you know her already in that life and then met her again there, or not?
I don't recognize her...

-Is she from another village?
Yes.

-Are the sexual initiation relations normally between boys from one village and girls from another?
Not necessarily.

Now that the private part of the ceremony has been dealt with it's time to look at the public part.

-The key point of the ceremony is the sexual encounter between boys and girls, but what happens before and after?
There are parades, singing, dancing, games... Everyone eats together... There's lots of joy, **lots** of joy.

-At this point they also select those who are to become priests, but is there any particular inauguration ceremony for those who are chosen?
No, at this level I don't think so.

-In other words they just inform you of your selection and that's it?
Yes.

-Is the whole village also informed, or just you and your family?
During the final ceremony the priests present the chosen boys to everyone.

It remains unclear whether the selection to priesthood and the passage ceremony occur simultaneously, or if the selection begins when the child is 8 years old and is only officially sanctioned and announced during the sexual initiation ceremony.

-In the meantime are any supervisors present?
Yes, always.

-Are these supervisors in charge of several villages?
Yes. What I see is that these ceremonies involve lots of villages, so they're very big.

The presence of the supervisors makes it highly probable that these ceremonies and selections are not just local, but involve the whole ethnic group.

-But are these supervisors the same every year, or do they change?
They can sometimes be the same...

The description of the rite of passage ceremony leads us to pose some questions about the creation of families.

-Once the boys and girls get together for the ritual of sexual initiation do they then marry, or is there a waiting period?
There are sexual initiation rites for the transition into adulthood, rituals with water and stone. After these rituals a couple may come together based upon their mutual like, whenever they feel is the right time, but they're young, very young. My mother was very young.

-After they choose each other are they then an official couple, a family?
They are a couple, but not exclusively; they are very much a part of the community. The couple lives with the whole community, not just their parents – it involves the entire community.

-So it's simply the beginning of the couple's sexual activities?
The man can initiate the encounter but the woman is free to refuse. If they choose, they can have children, but still continue to live as part of the community.

The emphasis is obviously on procreation and on community life, which facilitates the upbringing of children.
At this point we will venture into the subject of religion.

-At this point, you being a boy, what do you believe in? Have you been taught some sort of religion, or are there just social conventions?
Spiritual teaching, yes. They haven't taught me any form of religion, in the dogmatic sense... Only conventions. Above all respect for elders, for the ancestors.

-Have you been given any teachings regarding divinities or such things?
No. Only to respect the ancestors and the elders.

Since the attitude of a population towards food reveals the importance placed upon the well-being of its people, it is beneficial to explore this subject too.

-What type of food is there during the celebrations for sexual initiation?

I see game...

-How is it cooked?
On a spit.

-Do they eat bread? Is there a flat bread? Something like that?
Yes.

-Are there vegetables... fruit...
No.

-... other things… soups...
I see mostly meat, lots of meat... game...

-Do you recognize the type of game? Wild boar, for example?
Yes, boars.

-Are there animals such as deer, mouflons... or similar?
Yes, I think so... there may also be... I'm looking...

The mouflon is a bovid (of the Bovidae family, which also includes bison, buffalo, antelopes, sheep, goats and cattle) found in Sardinia and Corsica, and is a protected species. It resembles a sheep and is covered in a thick brown smooth fur. The males have long horns which curve backwards over the head.
The mouflon was very common in Sardinia. The abundant use of game suggests that hunting rather than livestock farming was predominant (Fig. 05).

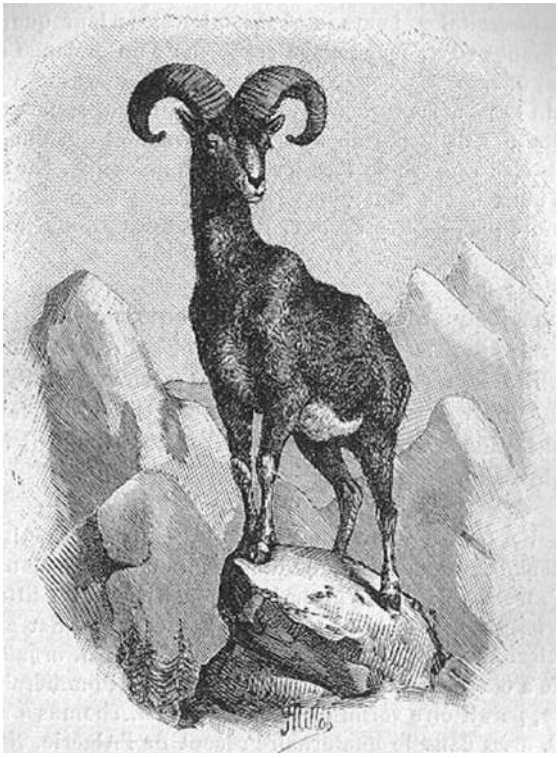

Fig. 05 – A male muflon.

-The fires used for the spits are in the open...
Yes, they're in the open. There are a lot prepared... Yes, lots.

-What are the spits made of, wood or metal?
Metal.

> *A spit which can hold a boar must be of considerable size, therefore it seems that metal is not only used for small objects; it can be deduced that this is a time in which the use of metal is already well established.*

-What do they drink during these feasts? Do wine or beer exist?
There's something which is more like beer... but there's wine too. I think wine too.

> *This statement is important because it suggests the likely cultivation of both grains (for beer) and grapes (for wine).*
> *A question springs to mind about the presence of olivegroves and the use of olive oil in food.*

-Do they put oil over the meat?
I don't think so... don't think it's oil... Fat, just fat... and sauces, perhaps made with berries... something like that.

-Do you also see any salt... ground salt?
Salt... yes, maybe there's salt...

> *Now for a more celebratory air we turn to the subject of festivals and the possible use of musical instruments.*

-You said there's dancing. How is that done?
In a group.

-Men and women together?
Yes, that as well...

-Who plays the music?
Musicians.

-But what do they play, melodies or rhythms?
Rhythms... lots of rhythm.

-How is the beat maintained?
With drums, flutes... feet... Much of the rhythm is by the feet, as I see it…

-Are there any parts with melodies?
Umm... there's lots of rhythm... Rhythm, rhythm, I see lots of rhythm...

-Songs?
Yes, yes.

-Are the songs rhythmic?
Very repetitive.

-Are the tunes of the songs like those we hear today?
Not the sounds... not the language... A certain repetitiveness, yes. Those which are repetitive, yes. The very rhythmic ones with the feet, yes. The rhythm is very much like that of today. The rhythm of the feet, for example... dum, dum, dum... The foot rhythm is very similar.

-Is the sound made by the instruments similar to anything we hear today?
Yes, the "launeddas" (*triplepipe*).

> *The launeddas is still used today. It is a flute with three tubes which requires a particular mode of breathing to maintain a continuous flow of air through its tubes. The sounds is similar to that of the bagpipes.*

-Are there bagpipes playing too?
Launeddas... percussion... but I don't know about bagpipes, or maybe yes... It's impossible to be sure...

-Are there string instruments?
I think I see something with strings, yes... with few strings: two or three. I can't see too well...

-What are the strings made of? Animal entrails or something else?
Animal entrails.

-Is the sound box made of wood or other material?
Wood... but there are those with skins, for percussion.

-Other than wood are the string instruments also made with skins?
No, wood, I see wood...

-Are you able to recognize the sounds?
Sound like drums to me... There's possibly also some jingle bells, which I seem to hear...

-Listen to the string instruments. Are they plucked or played with some kind of bow?
Plucked.

-Do they sound like an instrument such as the guitar, the balalaika, or something else?
Yes, like a mandolin... a guitar...

-Is the sound high-pitched?
Doesn't sound very high.

-Do these instruments come in different varieties?
The percussion ones come in many forms and sizes... there are "Launeddas"... flutes, flutes too...

> *The words "or not" at the end of a question are sometimes omitted in the text in order to avoid repetition, but are always used in the regression to allow for*

alternative answers and, when possible, to avoid leading the regressor towards or away from a particular response.

-And string instruments?
Well, I can only see this one...

-Only one kind of string instrument... Is there anything else, such as the bagpipes we mentioned earlier?
There is a sound like those...

-... but is it from the launeddas or from real bagpipes?
Umm... more like the launeddas.

It's now of importance to know where the ceremonies and festivals are held and in what manner.

-Where are the parades held? Within the village or do they leave and go elsewhere?
Well, I see them in the village: they have something like pathways.

-Do these parades last long?
Quite a while, yes.

-Are these festivals held only during the day or also at night?
No, they last a while, days and nights.

-At night is the light supplied only by the fires used for cooking meat, or is there some other type of light?
Torches.

-Do you see lanterns or oil lamps?
No.

Of note here is the absence of oil lamps, extremely common among the Etruscans and the Romans.

-Within the span of how many days do the ceremonies continue for?
I think three days... two or three days.

Previously the regressor had said 5 days, now it's 2 or 3; the exact duration is uncertain, however what is certain is that ceremonies and festivals lasted a good period of time.

-Does everyone in the village participate or do some stay away?
No, everyone takes part, young and old: it's a beautiful festival.

Again this highlights the community-based life of the villages.

-Is this the village's fundamental festival?
It's an important one, but there are also others.

-Given that it's the festival which allows entry into the reproductive phase, is it considered the most important, or one of the most important?
No, it's one of the festivals.

-Do these festivals proceed up to the burial places of the ancestors, or are these not involved?
No, the ancestors are not involved.

> *Of note is the absence of the ancestors' involvement in the reproduction ceremonies, especially if we take into account the fact that each new generation is instilled with a respect for elders and ancestors.*

THE ADOLESCENT YEARS

-Go forward in time. Are there other important moments?
... Now I see the time when I begin to receive the first instruction, the first teachings, after the rite of passage.

-Who teaches you?
Some elders...

> *A perfect time here to learn something about these elders.*

-Some elders who belong to the 12 who govern the village, or other elders?
Those from the village.

-So basically the priests...
Yes.

-Is there a distinction between the elders and the priests?
No.

-So elders and priests are the same thing?
Yes.

-Do all the elders become priests?
No, not all elders become priests.

-There are only 12 who govern the village, right?
Yes.

-What do the other elders do?
They remain with their families. They have a role in the family...

-Do they have a title?
Elders... the heads of families.

-What do they call the 12 in charge of the village, then?
Elders, but the others are heads of families. These in charge are the priests.

-So there are the priests and the others are heads of families... all of them elderly.
Yes.

It's now time to ask what these teachings consist of.

-What do they teach you at this stage? What do they teach instead to those who weren't selected?
The others learn the more common stuff, the things of daily life: learning a trade – the one they chose – how best to do it, and this is where the heads of families have an important role. On the other hand, those who were chosen are taught by a different method inside the meeting huts by the 12 in charge of the village.

-You're saying it's the heads of families who teach the other "normal" boys, so to speak?
Yes.

-But is it the head of each family who teaches his own children, or can it be that a family head who is a blacksmith teaches a boy from another family, simply because this boy wants to become a blacksmith, while the boy from his own family wants to be, for example, a sailor?
Yes, that's how it is.

-So those who have a vocation for a particular trade serve an apprenticeship?
Yes.

-Is it only the boys who choose, or do the elders assist them in choosing?
They help the decision, yes, also because they can spot predispositions... in the same way that the others are selected for a higher path.

-Do you know all the trades which are taught to the "normal" children?
There's stoneworking... metalworking... hunting... but at first they are taught a little about everything... about all of them.

-So there's stoneworking, metalworking, hunting... and? Farming? Is anyone taught how to be a farmer?
No... farming... I don't see much of farming... Fishing...

It appears therefore that agriculture has not yet been fully established.

-There would be one who works metals, correct?
Yes.

-And?
And, the stuff of daily life...

-Is the bread made only by the women?
Yes, that task belongs to the women.

-Is there someone who tans the skins, or is it women's work?

There may even be men who learn some of this: I think I see this... Then there are the boats... boat building.

-So the carpenters. Is this considered a noble profession?
Ah, each profession is important in its own way...

> *This is a good time to try to determine the technological level of these people; in antiquity sea vessels have always been an indicator of technological achievement.*

-Do you see what tools the carpenters use? Are they made of metal or stone?... Or are there some of each?
Yes, I think some of each.

-Do you see long metal saws for cutting branches to make planks?
No, axes... axes.

-So they make planks with axes?
Yes, axes... I see axes.

-Are the axes metal or stone?
Metal.

> *The apparent absence of saws for cutting wood, as well as indicating that the common use of metals had not reached an advanced level, also indicates that iron was not yet known by these people, or at least that they did not use steel, which, being malleable and elastic when rolled, is especially good for making long thin saws with teeth alternately pointing in opposite directions.*
> *Now we can ask which other basic concepts are taught.*

-Describe the teaching given to you at that age by the 12 priests... are you 10 to 12 years old?
Yes.

-What do they teach you?
They teach very important things which are part of the people's traditions... First of all we must learn to listen a lot... listen and listen, because everything relies on memory... We must remember everything.

-Essentially they teach you to concentrate and to consider everything you hear as important, such that you memorize it.
Yes.

-Then they verify if what was told has been learnt...
Yes, of course.

-And then what else do they teach?
First they teach the art of memorization.

-Do they teach any particular trick?

There are methods for remembering, yes. We must learn to listen a lot, to listen and focus really well. Then we repeat... Yes, we learn to pay attention very very well, to really focus our attention.

> *This technique is typical of people who pass down their knowledge orally, a method which keeps it exclusively confined to an elite few.*
> *In historical times this was also used by the Druids – a highly educated and knowing group within the Celtic people.*

-Do they teach any specific subjects?
At first they teach technique rather than subjects. We must first learn the art of memorization.

> *This confirms that knowledge is passed down orally. We would expect that writing is not commonly practiced.*

-Do they also teach other things?
They explain in detail the structure of society: the different roles. They explain the hierarchical aspects of society.

> *A strict hierarchical structure is consistent with the oral passing down of knowledge.*

-How much of your time is taken up by this course you're undergoing to memorize things?
It seems to keep me quite busy, I do it very often.

-How are the hierarchies structured?
Always based on the skills which one acquires.

> *This answer seems to confirm the principle of selection based on merit; it remains to be seen then whether or not it is rigorously adhered to.*
> *In the meantime let's turn towards an understanding of the hierarchical structure.*

-So let's begin from the bottom: who is at the lowest level?
At the bottom are those who don't have a large intellectual capacity: the so-called "village idiots" or those who have some kind of problem... These are at the lowest level.

-Are there many of these?
No... Then we can say there's a fairly common substratum, because the trades are more or less equal. Those who are not chosen for the higher roles constitute, shall we say, the "common people", however... I'm trying to look now, because I can't see well... but, it seems however that those who deal with livestock or hunting are below those who do other specialized work, such as ship building or metal working.

> *This is no surprise: in ancient times ship builders and metal workers were those with the most advanced technological knowledge.*

-So there's a hierarchy within the trades...
Yes.

-Then do some of the "common people" occupy higher levels because they, for example, give astrology consultations or medical consultations or similar things?
Those are already among the selected ones. There are also musicians. They are among the chosen too, but not at the high levels...

It's interesting that musicians too are considered part of the intellectual elite.

-Do those who "stop", so to speak, at the lower levels do so because they choose to, or because they are prevented from moving further, or because everyone agrees that this is where they should be?
Oh no... one feels an inclination towards a particular role which he then chooses, however it is still always discussed among the 12.

This seems to confirm that the individual's right to decide is properly taken into consideration; because nobody is forced into doing a particular thing, any possible feelings of resentment which may arise are avoided.

-So among the chosen some can become musicians, some learn to do horoscopes...
There's a certain amount of freedom in deciding based on propensities, even if eventually those in charge have their say in the matter.

-Does this apply to women as well as men?... In other words is it the chosen who get to do horoscopes, who make herbal preparations and so on... or is it the normal women?
It's the chosen women, yes.

-So the women also have a type of hierarchy equivalent to that of the men?
Yes, they are chosen based on propensities.

-So it's only the specializations which differ, not the method of selection?
Yes, but it's all done by the women of the community.

-If I've understood correctly then, men and women each do their own thing, but their selection criteria are similar...
Yes.

A substantial equality of men and women is apparent, albeit with clear distinctions of their respective roles within the society.
Let's look at the situation at higher levels...

-Then moving up the levels, who do we come to?
Then they begin choosing those who will eventually be in charge of the community.

-You mean those who become the 12 who govern the community...
Yes, and furthermore there will be those above them: those we can call the supervisors.

-Where are the supervisors on this scale? Are they between the 12 village governors and who governs the nation?
They are at the highest post.

-Above the 12 who govern the villages?
Yes.

The exact role of the supervisors is unclear, possibly because it is still unknown to the boy. We will return to this when he is older. For now let's look at the 12 who govern the village.

-Do the village 12 have a hut which is used only for their meetings, or can it be used by others?
No, others don't use it for meetings... Sometimes people go there for a consultation. At certain times they are available for consultation or questions... No, the hut is only used for meetings of the 12.

-So this hut is virtually their "office", where they not only have meetings but is where they can be reached. As a rule, if they are not out and about attending to something urgent, the 12 in charge of the village will be in the hut. Do you confirm this or not?
Yes, they will be there.

-Do the 12 live like everyone else...?
Like everyone else.

Further confirmation of the absence of distinct privileges for the 12.

-... or do they have separate living quarters?
No, no, each lives with his own family in their own hut.

-And are there also huts for common use which are, for example, used for ceremonies?
Yes, in ceremonial villages. There are ceremonial villages for that.

It's time to learn more about where the ceremonial places are located.

-So within an individual village there are no ceremonial huts...
No, there are ceremonial sites: sites for the ancestors, dedicated sites... In villages there are common areas for the community. The Giants' Graves are community areas... as well as where there are springs or Nuraghi...

-Are the Giants' Graves inside or outside the village?
No, on the inside.

*The **Giants' Graves** are funerary monuments characteristic of the Nuragic civilization, composed of a long corridor usually terminating in an apse and covered with horizontal stone slabs. In front of the corridor there is an imposing façade with a central stele – a huge vertical stone slab – which has smaller stone slabs on either side, also positioned vertically so as to form an arch called an exedra (Fig. 06).*

Fig. 06 – Example of a Giants' Tomb (Li Mizzani – Palau – OT)

-Same for the springs?
Yes.

-Are Nuraghi placed within a village, or only outside of it?
There can be several, either inside or outside. The Nuraghi however are a bit more particular... they are not accessible to everyone.

> ***Nuraghi*** *(singular:* ***Nuraghe,*** *pronounced "noo-rug-eh", plural "noo-rug-ee") are massive towers shaped like a shortened or truncated cone, made of huge stones and number in the thousands throughout Sardinia (Fig. 07)*

Fig. 07 – Example of a Nuraghe (Santu Antine – Torralba – SS).

-So there are some villages who have a Nuraghe and some that don't...
No, all villages have Nuraghi; not all the inhabitants have access to them.

-But not inside the village, or are they inside?
No, they can also be inside the village, and occasionally outside of it... more so outside of it.

-What are they used for?
They're used for ritual ceremonies, initiations... They are sacred places.

> *Archaeologists traditionally considered them to be buildings used for defence and for the storage of grains. We will return to this subject later.*
> *Now that the basic phase of instruction has been looked at, we can ask about more specialized training.*

YOUTH

-Once you've learnt all these things you then progress to the next level. What do you learn then?
At the second level one can more or less choose what one wants to do.

-You mean you can choose to be blacksmith, a merchant, a warrior...?
No (*smiles*), those who aren't chosen can do those things, but not the chosen ones, because those who are chosen by the elders are already destined to do different things. At the second level a boy needs to choose what he likes from the possibilities available. For example in my case I want to help build monuments. This level is always fairly practical: some prefer to learn to make swords and use them, and some may prefer to learn all the properties of plants and herbs.

> *It seems that the selected boys not only have completely different schooling to those not selected, but before advancing to the next level they must also undertake a practical phase of instruction in connection to the disciplines they are given.*
> *Let's see what these disciplines are and also those of the 12 village governors.*

-Do the 12 who govern the village all have the same tasks?
No, each specializes in something different, even though they all share a common knowledge.

-Then one can choose from the 12 disciplines of the top men. Is that correct?
Yes, but not the more sophisticated ones, only the most practical and easiest to apply.

-I would imagine there's someone who deals with fire and water, is that so?
Not yet at this level.

-So one can choose to work with either building, making and using weapons, metalwork, research and use of herbs...
Yes, at this level all the practical activities can be learnt and practiced... First comes learning the structure of the society, then learning practical things.

> *Little was said about the specializations of the 12 governors, probably because they are still relatively unknown. By now the boy has become a teenager and it is opportune to ask about his age and then move onto the details of this next phase of instruction.*

-At what age does one begin the second level?
At about 13 or 14.

-At this level you're helping to build sacred structures. Do you begin immediately or is there a period of training?
We begin immediately.

-How many years does this period of training last?
A long time, because it involves many other facets, not just strictly the practical part.

-Who are the teachers?
The priests, but there are also some from the community – those who make decisions, the community elders. Most important is character development, and so there is much done on a physical level: exercises to develop physical abilities... various tests which build character... periods of isolation, days and days spent alone. They teach a lot of concentration: we must learn to concentrate. We need to also learn about sounds... to correctly distinguish different vibrations of sound. There are instruments such as drums, flutes, string instruments, voice... Voice is very important... At this level they also teach symbols and some ways of using energy, energy with symbols.

> *Finally more details emerge. Of particular interest are the attention to concentration, to sound, and the use of symbols. There is the urge to learn more...*

-What does this allow you to do?
The ability to control reality, to have dominance over reality.

> *Very interesting! Let's continue...*

-What are the symbols?
Mostly the spiral, the circle, triangles. Words are used too, sounds, mostly sounds. The sounds are very simple and distinct.

-What sounds is the spiral associated with?
With longer drawn-out sounds, vocalizations such as "ooo, aaa". There's much emphasis on sound, it's fundamental. But gestures are used also, gestures and sounds. Gestures that seem like one is evoking something from the air… and lots of concentration; concentration is fundamental and important to learning.

> *The gestures and sounds are used to assist concentration on the desired intent. These behaviours are traditionally typical of the so-called magus or sorcerer. This subject will be explored in more detail later.*
> *In the meantime let's see what happens to those who do not have the required abilities.*

-What about those who have been chosen but are unsuccessful?
They can try again, or alternatively decide to return to their families.

-Is it they themselves who decide, or the elders?
I think there's always the chance to try again. Then if they really can't do it... I think then the group makes a decision.

-When does this phase end?
At around the age of 15 or 16, possibly even 18. There's also the sexual initiation stage; this is not to be forgotten because it's very important. But it's not exclusive to the chosen group, everyone must do this. So it's during these moments that all of us young people are gathered together, the boys and the girls. We're together for this rite of passage which is not solely reserved for the chosen few.

> *This answer leads us to believe that the rite of passage leads directly to the practical learning phase, probably between the ages of 11 and 13. It appears that after this ceremony the boy is deemed to be a young adult, but still has to undertake a phase of practical preparation which is required to render him useful to society in ways other than a reproductive one. This practical phase can be undertaken as an apprenticeship to a trade, or, for the selected, as a specific period of instruction.*
> *Let's see what happens to the women...*

-Do women undertake the same sort of programme?
Yes, there are women who are chosen and undertake a programme of learning. They are taught to do all their tasks, and then a few are chosen to become priestesses based on their abilities, which is the highest level of achievement.

> *Seeing that the boy shows promise and is capable of efficiently describing the society in which he lives, it's time to move onto the next phase of instruction.*

-Go forward in time a little. What is happening in your life?
Now I see myself as still young, having my first teachings... I'm still in this period. I'm in the hut with the priests who are giving me lessons. I see the entrance...

-Is this a school-hut, or is it the meeting hut for the 12?
It's the meeting hut.

-The boys are chosen from each village and then, presumably, they're taught by the 12 from their own village, or from a neighbouring village depending on what is required...
We've been selected from many villages... Those chosen during the ceremony are taught in their own villages, but supervisors from outside come over to watch.

> *The supervisors reappear, and through them we view a high level organization probably encompassing the entire ethnic group. To learn more about this we can begin with some questions about the maintenance of public order and youthful exuberance.*

-Do you see any crime, or just unruliness?
Let's say a bit of unruliness. There are some who need to learn a few things...

-This unruliness stems from the exuberance of youth: how is it kept under control? Do they organize contests... physical exercises... something like that?
Yes, during the festivals... I see contests in the form of games.

-In which each person attempts to beat the others?
Yes, of course, but like a competition... a game.

-What do the children do during these games?
Tests of physical ability... athletic ability... like races, jumping...

-Is that high jump or long jump?
Acrobatic jumping.

-Weight lifting?
No. Jumping... races.

-Spear throwing, javelin...
Umm...

-Archery?
Archery, yes.

-Is there an equivalent of discus throwing, or something like that?
I don't think so.

-Are there other events in these contests?
I don't see anything else at the moment... There's also dancing. Dancing is very important.

-Are the dances of the athletic or acrobatic type?
No not these, just motion. They're done in groups, but are very important. There are also dances for men only.

-Is it done very often?
The dances are yes, very often... Dances and songs.

-So youthful aggression is kept under control...
They go hunting too... Yes, hunting is important.

-Does everyone go hunting?
Generally yes.

-Even the young men who have been selected?
If they want to, yes.

Here is a further reference to the importance of hunting.
It seems appropriate now to move onto another subject...

MARRIAGE AND CHILDREN

-Move forward in time a little more. Describe another episode...
... Episode... (*giggles*) I have to choose my partner.

Good: it would be interesting to learn about the formation of families.

-At what age does this episode occur?
Quite young, very young: 15 years old...

-How is one's partner chosen? From within the village or also from neighbouring villages?
No, can even be from other villages... I think mine is from another village... but I think she's the same one I had my initiation with.

-How do you know?
I feel it... She's also at a certain level and will be a priestess.

This is an important person, therefore the question arises as to whether there is any connection to this current life.

-Do you recognize her as anyone in your current life?
No, but I feel a lot for her, and vice versa... There is, yes, a very deep connection... It's very deep (*sighs*).

-What made you both choose each other?
Well actually it was others who chose (*smiles*), because the first encounter is also determined by these people who make the decisions...

-So there's some sort of choosing from the outside, a selection. And do you both get along well?
Yes, very well. The choosing is done carefully... Difficult for them to make a mistake (*smiles*), with couples.

Here again we see a custom which is absolutely alien to today's society: the presence of people in "authority" who, for no personal gain, work with dedication and competence in the interests of not only the entire population, but also the personal physical and emotional well-being of the individual, and for which they in turn receive the people's complete trust and confidence.

-So the couples tend to be stable because they get along...
Yes, they're very compatible. Those who choose know many things... but there's little if any argument over anything... couples are very harmonious...

-Are there many arguments in the family, or not?
No, there's no dispute about decisions and choices made, because everyone knows that these people are there to perform that role... They're sages, therefore...

We again see total trust in those who have been chosen and prepared for important and demanding duties which serve not only the society, but individuals too. Now it seems appropriate to look at the relationship between a couple...

-Between the two of you do you communicate freely, or are there difficulties?
No, no difficulties. I see lots of harmony... I'm very much in love with this girl (*giggles*).

-What sort of things do you talk about?
Things regarding daily life, what's happening in the village, and I can even talk about things I'm doing...

-What you haven't been forbidden to discuss?
Yes.

-Once you have chosen each other, do you build your own hut to live in, or do you live a community life, in a common hut?
No, we have our own place. We live in our own hut.

-So in the normal scheme of things, if I have it right, sexual relations are not had in public?
No, no... no.

-What is the next ceremony which an individual has to undergo on a personal level? I would imagine it's marriage, or is there another one between initiation and marriage?
Umm, I don't think so.

-At what age do people marry?
Fairly young. The woman is around 14 – 15. The boys are around the ages of 16 – 18.

> *It seems that marriage takes place almost at the same time as the completion of the practical phase of instruction.*

-So several years pass between the sexual initiation ceremony and that of marriage…
During that time one must choose a marriage partner, so it depends on the choice...

-Is it just the couple themselves who choose, or do the parents and elders also have a say?
It can be the couple and their families, or sometimes everyone.

-But is the initial choice made by the couple, or by others?
The couple.

> *Once again we see a social behaviour which is of great psychological value: given that these important choices can also sometimes result in negative consequences, the couple are fully involved in the decision and their consent is sought, so that they themselves assume responsibility rather than those in authority.*
> *Let's move onto some details of the marriage ceremony....*

-What is the wedding ceremony like?
It's a simple celebration: very joyous, beautiful, but very simple. Usually they choose a date when there are other weddings too, so the whole village takes part.

-Are the couples' huts made prior to the ceremony or afterwards?

Before the ceremony.

-Is there some type of official ceremony to unite the couples in marriage?
Yes, there's a ceremony. Then there's a beautiful celebration in which everyone comes together.

-Then the bride and groom go to their hut...
Yes, they begin their married life.

-How long does the whole ceremony last?
This one goes for a few days also: at least three...

-How many of these are held during the year?
Well, from what I can see, they're held during spring.

-Are weddings only held in spring, or also at other times of the year?
All I can see is spring... This occasion is held in spring...

The spring equinox has always been considered very important, therefore...

-During the equinox?
Umm... it doesn't need to coincide with the equinox.

The theme of married life offers the opportunity to inquire about daily life, from which we can obtain very interesting information.

-In your home village are there olive trees? Are olives used? Or oil?
I think I see olive trees... yes.

-Are they used to make oil?
Yes.

-What is oil used for?
As a food.

-Do you also see vines?
I think there's something like that... but it's not very common... I don't know yet... because I mostly see beer.

-Have you ever tasted wine?
Well, there could be something like that... I don't know... I see beer used mostly... There is something, probably... but it doesn't seem to be of much importance.

-Have you ever drunk this something?
Yes, I think I have.

-Describe it.
Full-bodied... Red...

-Is it alcoholic?

Yes... it's red, I see red.

-Red, full-bodied, alcoholic... Does it taste sweet or sour?
Umm, it's more sour than sweet.

The olive tree is used – and probably also cultivated – for its fruit and for the oil obtained from it, but there still seems to be little, if any, cultivation of grapevines. The description of the wine's taste is interesting – it is known to have been particularly sour even in more recent times.
Now it's time to inquire about any further ceremonies of importance in one's life, particularly those involving the birth of children.

-An individual will undergo first of all sexual initiation and selection to become a priest, after which he marries and has the wedding ceremony. After the wedding ceremony, presumably the next occasion will be the birth of a child, or are there other ceremonies in between – be they personal or as a couple – which have to do with this person's life?
No.

-Is the birth of children considered an important event for the community?
Yes, it's very important...

-Are there ceremonies?
Yes, there are celebrations...

-Welcoming celebrations?
Yes, exactly.

-What exactly does the celebration for the birth of a child consist of?
This one I think is mostly celebrated within one's clan, within the family. Others can take part also, in fact many do, but it's mostly a family thing.

-Does this happen every time a child is born?
Yes.

-So these celebrations would be held quite often in the village...
Yes.

Another inevitable ceremony is the funerary one...

FUNERAL RITES

-The next ceremony in an individual's life would be the funeral, unless there are others?
I don't see any others.

-Are the dead – who are much esteemed – buried or cremated, or just left in the open?
They're not cremated...

-Are they buried or left out for the animals?
The bones are put in burial places.

-Are the bodies left in the open to decompose?
Yes, they're left in the open.

> *This custom is fundamental in distinguishing an entire ethnic group, and extremely unlikely to typify a small group in that it involves deeply religious/spiritual aspects; evidently the deceased's body is not considered important for the survival of the individual's personal identity. In fact, the dead are then "called back" and honoured.*
> *We can deduce that these people are deeply convinced of the survival after death of the individual's identity.*
> *Let's see what more we can learn.*

-So there's a sacred place away from the village, in which cadavers are left to decompose, at the mercy of vultures... animals... Is that correct or not?
Yes.

-Or are they put on platforms, as was done in pre-Colombian North America?
I don't think there are any platforms... No, I don't see platforms...

-You were present at many of these ceremonies...
No, not many... I didn't take part in many. I think that, up until a certain age nobody takes part in those ceremonies.

-Up until what age?
Definitely not before sexual initiation. Maybe after marriage they begin to take part in them, yes.

> *Therefore official contact with death is postponed until one has acquired the right to create new life.*

-What exactly happens during the funeral ceremony?
I see a sort of procession: the deceased is taken away, outside the village, further out from it.

-Where to? A Stone Circle, or in front of a Giants' Grave...?
There are specific places... Sometimes they can be Stone Circles, Giants' Graves... The bodies are left there.

-Are they left dressed or naked?
Naked I think.

-Lying on the ground or on something else?
Looks like on the ground if it's at one of the Circles, or sometimes in places carved out of rock.

> ***Stone Circles** are monuments made of very large stones embedded in the ground and arranged in a circle, the centre of which sometimes contains a quadrangular "case" made of stone slabs (Fig. 08).*

Fig. 08 – Example of a Stone Circle (Li Muri - Arzachena - OT).

-Are these places near the village?
Yes, generally yes.

-What happens there?
There are processions, yes... There's chanting to accompany the deceased, then the body is left there and people leave... Later it will be picked up by the priests: they gather the stripped bones.

-Do the decomposing bodies cause any bother? Or are they devoured immediately by animals?
No, they don't bother anyone: they're usually eaten by birds of prey. Afterwards, the bones are quickly gathered and cleaned.

-Approximately how long is it before they are cleaned?
Not long... a few days.

-Is there further cleaning of the bones?
There's a ceremony for preparing them, in which they're cleaned, and then there's the burial ceremony.

-Before burial are the bones coloured or left as they are?
They're painted red and then gathered up to be taken, by procession again, to the burial site where they will be interred.

> *This is a clear referral to the very common ancient custom of covering corpses – in this case bones – with red ochre.*

-What burial sites are there for people of differing status?
It's either a *Giants' Grave*, if the dead is one of those in charge, or a cave. There's lots of chanting for the deceased... lots and lots of chanting... There's a ritual when they're buried in the Giants' Graves.

> *Therefore the place of burial depends on the deceased's rank in life.*

-Is the burial ceremony held in the daytime or at night?
Daytime. There's lots of chanting, offerings, there's something like grave lamps, similar to candles, torches... They also celebrate the ancestors at this time.

-Are the ancestors called on in some way, or are they just paid homage?
They're paid homage but also called upon. The soul journeys to the other dimensions.

This reference to the soul is evidence of the existence of a strong and common belief in the survival of the personality after death.

-Who conducts these rituals?
The priests.

-Is this ceremony officiated by one priest or many?
No, by more than one. It's a very solemn ceremony.

-Do the people understand exactly what's happening?
Yes. They know very well. There's much chanting, it's very loud...

This confirms that belief in the personality's survival after death is a common one.

-Are instruments played too or just chanting?
I hear mostly chanting...

Now that all the personal ceremonies have been examined, we can move onto those regarding the entire population...

CEREMONIES FOR THE SOLSTICES AND EQUINOXES

-What other important ceremonies are there over the course of the year?
There are ceremonies for the solstices, for the equinoxes...

This suggests that the year was divided into seasons similar to today.

-You said there are rituals for the solstices: are the rituals the same for both the summer and winter solstices, or do they differ?
They are very important rituals, but quite similar. Both rituals are linked to the sun...

-Where are they held?
Let me see... At the moment I remember these rituals being in the open, in the village.

-Rituals in the open conducted by one priest or by many?
Always many priests, all men.

When the rituals are linked to the sun, the priests are male; we would therefore expect those linked to the moon to be officiated by women.

Let's learn more about the sun rituals.

-*What do the rituals consist of?*
In the village there's a public area where we all gather around the priests... The ritual is like a celebration, a large celebration. We call on the power of the sun. There are the priests and together we call forth the power of the sun, then we wait for its birth... I see that it's dawn and we're waiting for the sun to be born.

-*Do you understand what the priests are saying? Listen to what they're saying.*
They evoke the sun, the light... the power of light.

-*What is the difference between the summer and winter solstices?*
In a certain sense the winter solstice is more important, because we emerge from the longest period of darkness: we begin moving towards longer days...

It's a good time to ask about the seasons...

-*What, if anything, are the seasons called?*
The points of reference are marked by the solstices and the equinoxes...

-*What do you call what is now referred to as WINTER? The season in which the days gradually lengthen, it's very cold, but is followed by SPRING?*
It has to do with the arrival of light, that's the one. Yes. It definitely has the root **NUR**, but I don't know the rest... It's from that root...

-*NUR is LIGHT...*
In fact, the season which comes after it is "the light"... Linked to light...

-*Is it the season of light?*
Yes.

-*Which is SPRING... Then, after the summer solstice, what do you call that which today is SUMMER?*
Umm, a composite name: "the falling light, diminishing light".

-*"Diminishing light"... And the last season, that which we call AUTUMN, what is that called?*
"Darkness"... "night", something like that.

-*I will repeat it to you: the season we call WINTER is called "season of the growing light"; that which we call SPRING is "season of light"; that which we call SUMMER is "season of diminishing light", and that which we call AUTUMN is "season of darkness, of night". Is that correct?*
Yes... yes.

It's time to gather information about the equinoctial ceremonies...

-*These solstice ceremonies are important. Are the equinox ceremonies of less importance?*
They too are important.

-*Are they celebrated the same way, or is there a different procedure?*

The spring equinox – which is a festival of awakening, of renewal – is very joyous: there are many dances, songs, dancing. A festival of much joy. The other – the autumn ceremony – is more for going within, therefore it's quieter, more solemn...

-Are both the solstice celebrations joyous?
Those have a more evocative nature...

-So there's no dancing, singing, etc...
Well, there are these too, but spring is the happier celebration.

-So, if I understand correctly, all these celebrations have banquets and liveliness...
Yes.

-....but the spring equinox is the happiest one...
Yes.

-... the autumnal equinox is a more solemn moment, more a time of meditation...
Yes, it's more solemn... a time of privation, of going within, of silence.

-... and what are the winter and summer solstice celebrations like?
They are very evocative. The priests' role is very important, but there are also moments with everyone together: there's eating, music. There are some very solemn moments too.

Now a brief summary and more information about other ceremonies...

MOON CEREMONIES AND PILGRIMAGES

*-So to date we've spoken about celebrations for **initiation**, being those marking the end of childhood and beginning of adulthood; **wedding** celebrations; celebrations for the **births of children,** and **burial** celebrations, and then there are celebrations for the **equinoxes** and **solstices**... Are there any others?*
No, these are all the important ones.

Let's see if, apart from the seasons, the year is also divided into shorter periods.

-Is there some system for keeping time on a weekly basis, or some such thing?
No. There is however a system for keeping track of the months based on the moon cycles, but this is more within the women's purview.

Here we see, as expected, the moon-female connection.

-So when do people rest?
Life is marked by the rhythms of the seasons and by necessities, not by convention.

There don't seem to be any special days which are regularly repeated at short intervals, such as our Sundays.

-Is there a celebration for every full moon, or similar thing?
There are ceremonies, but they're for the women... usually for women. Yes, for women keeping track of the moon is very important, and so there are ceremonies on particular days... The full moon is celebrated: it's linked to water. Then there are days when there is no moon, and those are important too.

So we see that women are associated with the moon and with water.
Let's try to learn more about their ceremonies.

-Do you know on these occasions what kind of ceremonies the women have?
They all get together. They usually go to sacred springs or wells.

-In your village are there sacred springs nearby?
Yes, lots of them.

We can try asking about ceremonies which bring together many villages...

-Do the ceremonies also include other villages?
Yes... yes.

-Are these gatherings held within a village or a place outside of it?
Generally special sites are prepared.

-Are these the ceremonial villages?
Yes, there are times during the year when everyone gathers together in ceremonial villages... one can even make a pilgrimage there.

Let's go into details...

-During these rather prolonged periods when people go away from home to celebrate something, who takes care of the animals? Who looks after the supplies?
It's not mandatory for everyone to go: they can take it in turns. If there are some who don't feel like attending a ceremony, they don't have to. There is no obligation, but the ceremonial villages are more a destination for pilgrimages.

Even in this situation there is freedom of choice, without constraints.

-Why do people make pilgrimages?
They go when there's a need to know one's purpose, or for a healing, or even when an answer is required.

Questions arise about the people's religious beliefs and the behaviour of the priests...

-What are the beliefs of those who attend ceremonies?
They believe in the ancestors, the stars, in the sun and the moon, in water, in Mother Earth...

-What do they hope to get from these deities?

Well, an answer to something they wish to know; a healing for a health problem... but most of all, they don't hope to obtain something: they have a respect for the sacred and are in harmony with nature's cycles.

-*So there isn't a deity above all the others?*
No.

-*In that case, rather than being a religion, it's more a philosophy based on natural cycles, correct?*
Yes, they live in accordance with nature's rhythms and the higher entities are the sun and the moon – those that give life – while the priests are the interpreters and are in contact with, they communicate with, these entities: the sun and moon and also the ancestors, the water and the earth...

-*Can the ancestors be called upon?*
Yes, during prayer, and when healings are done...

-*Are all the priests honest and beyond reproach?*
Well, yes, also because if someone strays from the path, the supervisors come along and pull him back in. If this is to no avail, then he can no longer continue in that role: it means he's not suitable.

-*So he can't just blow smoke.*
No, he can't. He must perform his duties with the integrity expected at that level: ethics are very important.

> *Again we see the supervisors, this time checking on the priests' behaviour. If the supervisors look after all the territory occupied by an ethnic group, it's likely that they are an intermediate institution composed of many individuals, who in turn are subject to one chief or to a limited oligarchy.*

IN THE VILLAGE OF BITTI

ARRIVAL AND SETTLING IN

-At a certain time later on do you move elsewhere?
It's the end of summer and I move to **Bitti** (Su Romanzesu) to build the village,: I'm a young man and past the initial phase, after I've learnt many things and I've been put to work building the sacred village. To be involved in building the sacred village we need to be more advanced: first we build the simple ones... the huts...

> *In 1919 at Su Romanzesu (Bitti, in the province of Nuoro) an archaeological find was made which included an ancient village with a Sacred Well, large huts with many organic remains, and other important structures. The official dating given by archaeologists shows that the site was established during the 16th century BC, that is, between 1600 and 1500 BC. This tells us the era in which Alex lived.*
> *Let's try to learn more.*

-You have children though?
Yes, a couple, they're small. I go to Bitti with them on foot, with other people. I see myself in the village... The trip took a few days. In our travels we use carts with spoked wheels pulled by oxen.

> *It's a good opportunity to obtain other names...*

-What are the children's names?
Names like... **EKÈ** and **SEL** (The "S" pronounced like a "Z").

***-**And your wife?*
My wife... hers is something like **AKÀ**... AKÀ.

-Are the children's names derived from the mother's? Is there a relationship between AKÀ and EKÈ?
I don't think there's a close relationship. Names can be chosen by the parents with the help of the elders.

-In this case how were the names chosen?
We discussed it between ourselves, and also with the elders.

-Was your name chosen by the elders or by your parents?
My parents chose it.

> *And now some questions about the family...*

-Did your wife have problems bringing children into the world?
No.

-Approximately how old are your children?
I think six to seven years.

-And how old are you, more or less?
Just over twenty.

-Between 20 and 22 years?
Yes, young.

At this stage we can ask what Alex has learnt so far.

-What have you been taught, in the meantime?
The structure of society, and a knowledge of the professions and their importance.

-So you also had to learn the women's professions?
No, not the women's.

-That is, you know what they are but not the details...
No. More so the men's... I also had to do some common jobs, very simple ones...

-Such as?
A bit of everything. We must learn a bit of everything: for example building a hut, making fire...

-Did you build the hut in which you and your wife lived?
Yes.

-So at the age of 15 you were already able to build a hut....
Yes, of course.

-Did you have any help?
Yes, you're always given help with anything you do.

This is another reference to the intense solidarity present among the village's inhabitants.
Let's see how the new hut's site is chosen.

-Who chose the site for the new hut?
There are pre-determined points on which to build.

-Are they physically marked, or does somebody know where they are?
There's someone who knows where they are. Someone from the village... the village heads.

We can deduce that in the village there is someone who is a geomancer.
It's time to ask about the journey and the surrounding countryside....

-Are your parents still young when you leave?
Yes, they're still there. They're a bit sorry to see me leave. My wife's parents aren't there, they're in another village. I don't see them.

-Are there dangers along the road?
It all looks peaceful enough.

-Is the road paved or just a beaten track?
It looks to me like a beaten track.

-All right, you're arriving at Bitti. Look at the panorama and describe it. Are there many trees?
Yes, there are trees.

Today in Sardinia olive trees, cypress trees and vineyards are common. What about back then?

-Do you see any cypress trees?
No.

-Do you see olive trees?
No.

-Did you see vines along the way?
No, I don't see... I can't see them at the moment.

By simply asking about what they drink during the journey we can obtain information about what people drank at that time other than plain water...

-What liquids do you drink during the journey? Just water or is there something else?
Water and... something like beer.

-Beer made from grains or other things?
Grain maybe... yes. Beer, yes. I see beer... Water and beer.

-What flavour does the beer have? Is it sweet?
It seems pleasant... thirst-quenching.

-Is the alcohol content high?
No, it has a little, just a little.

-Is it bitter or sweet?
More sweetish.

In fact, beer which is made only from malt, without added spices or hops, is fairly sweet. It's time to ask how the village is organized during construction.

-You arrive at Bitti. Is the workers' village still to be built, or has it been completed?
It has already been built.

-When you get to Bitti do they have foreknowledge of your arrival?
It was already known that certain people would be arriving for the building works.

-Are you given your own hut?
Yes. Most importantly, I get to know the people I'll be working with. There's one I become friends with (*smiles*).

-How is the village organized? Does it have a hut for each family, or is there a common hut where everyone sleeps?
The place has been prepared for the purposes of construction, so life is more community-based than in normal villages.

-Are there large huts in which everyone lives together?
Yes, where the cooking is done too... There are some for sleeping as well. There are many, but it's more of a community life than in normal villages.

-Where do people sleep in these huts?
On the floor, on skins...

-All together?
Yes.

-Is everyone at the same level?
Yes, people are called up especially to make these villages, all of them more or less at the same level.

-Are all the wives priestesses like yours, or not?
No... not necessarily. They belong to various levels.

Alex is still young, but has nevertheless received a good level of schooling; we can ask him how he views his life up to that moment...

-You've arrived at Bitti and established yourself there. Where has your life taken you up to this moment?
I find myself at Bitti, after having been called here. I'm learning many things.... I'm still in a general preparatory phase, even though I'm gradually advancing.

-Out of those who were selected along with you, how many are still there? Lots or just a few?
Lots. We haven't yet reached the quitting phase... But I'm here now... We haven't all been sent to the same place...

-How many were there in your course?
Well, I don't know exactly, because we were chosen from different places…

-Were you never all together?
No, not together. At this point I meet the person who is Anthony (*pseudonym*). I've never had such a close friendship with anyone (*smiles happily*). There's a very strong tie of friendship and trust (*smiles again*).

-Is he Anthony in your current life?
Yes.

This is an important connection to the present life. It is worth further inquiry.

-Do you meet him early on or after a while?

Almost straightaway. There aren't many of us in the village. I know others who will be doing the same work, but not immediately; they give us time to familiarise ourselves with everything and to get better acquainted.

-Do you live in the same hut?
I don't think so.

-Does your friend have a family too?
Yes he does. We both do. It's normal to have one. Umm, I see a female, yes. He came here with his wife also, but at the moment I can't see her well (*laughs*)... I tried looking... I see his children - three I think - but not his wife... I don't know why, this picture... Yes, she has dark long brown hair, light-coloured eyes... can't see now...

-What is your friend's name?
His name is something like... **RAÙ**.

A new name to add to the others. Perhaps we could learn where Raù comes from.

-Is he also of your same ethnic group?
Yes.

-Was he born in a village near yours, or elsewhere?
From somewhere else. I think towards the south-east. Yes, in the area of present-day Ogliastra. It could be **Esterzili**...

-Physically is he similar to you, or are his features different?
No, not that different, it's obvious he belongs to the same ethnic group.

-Has this friend also been chosen like you have?
Yes. Those at the higher levels have come here.

It would be interesting to know what has been taught to Alex, at barely more than twenty years old, about reincarnation.

-Do you recognize him as someone you've met in previous lives, or are you unaware of this?
No, I don't recall anything from previous lives.

-Have they taught you about the existence of reincarnation?
At this level I don't think so yet.

-So normally people are unaware of reincarnation...
No they're not aware of it... No.

-Now you've met the person who today is Anthony, continue describing your life from then on...
I see myself staying at Bitti and helping to build the monuments...

This is an appropriate time to learn how the village is constructed.

CONSTRUCTION OF THE CEREMONIAL VILLAGE

-Now you're doing your work. What do you see?
I see a sturdy young man, in perfect physical condition, with blue eyes, reddish hair and a beard, who's carrying a large rock in his arms. That man is me! I have a brown beard that's not long, a moustache, and straight hair. My eyes are light brown. The rock I'm carrying is big, but seems to weigh little. My garment is made of skin and has a cord around the waist. The skin has a long type of thick hair, similar to sheep. The garment is short like a skirt and covers my chest, but has an opening on one side only that reaches the shoulders. My laced shoes are high and open at the front with leather laces up to the knees. I'm walking in a dignified manner, straight-backed and unhurried, following the orders of another man.

> *Excellent description of himself; we now need to know what the other man looks like and why the rock seems so light.*

-Describe this other man.
He's older, tall, and is wearing a long tunic of a heavy milky-white fabric with a cord at the waist. His laced shoes are like mine and over the tunic he's wearing a cloak made of a fabric heavier than the tunic, of the same colour but here and there interwoven with gold-like threads. The cloak has a collar. He's also wearing a conical hat with a rounded top which is not attached to the cloak; the hat is almost horizontal and covers most of his face. His hair is dark brown: that man is you! You and some others like you are directing the work.

> *The other man is dressed very differently; furthermore he represents a new connection with the present life.*
> *[During a past-life regression it's possible that the regressor claims to meet a person who is recognized as someone known in this current life (possibly now of the opposite sex to that of the earlier life). Much rarer is when that someone happens to be the regressionist him/herself. Rarer still is when the regressionist also has a spontaneous memory associated with the event and thus confirms the claim (this was one of those cases). The greatest difficulty encountered when conducting a regression is when the regressor describes a situation which emotionally involves not just him/herself, but also the regressionist, who, even though reliving very emotionally charged moments, must not succumb to them but maintain the appropriate degree of detachment required to effectively run the regression.]*
> *Now let's continue with the questions...*

-What is my name?
I can see that I know you, that you're part of the group who is directing, but there isn't much close contact.

-But when one of us from that group gives instructions, what do you call him?
"High Priest"... we don't have informal contact, we don't call him by name. There is respect towards those who represent authority, not a close relationship.

-Are there many people moving the rocks?

Yes, there are many, much more than the dozen who are in charge. They all have either brown, light brown or reddish hair, and their eyes are either brown or blue.

This therefore means that the whole ethnic group has Nordic features.

-*What are you doing?*
I'm building "The Labyrinth". We're all happy to be doing our own tasks and we work together in co-operation without the need to speak.

The so-called Labyrinth (Fig. 09 and fig. 10) is one of the most important monument constructions of the Su Romanzesu site.

Fig. 09 - The Labyrinth of Su Romanzesu (Bitti – NU) as it appears today.

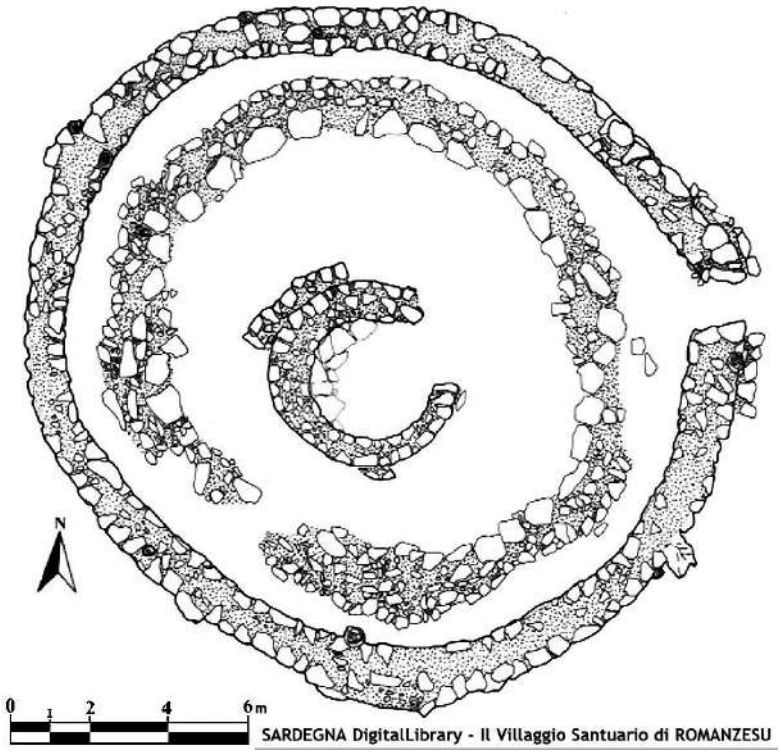

Fig. 10 - Floor plan of the Labyrinth of Su Romanzesu.

-How do those in charge give the orders?
They emit certain very precise and specific sounds, like mantras, (I hear something like “Ak Zan”) and make gestures.
They’re of a higher rank than us because they’ve attained a high level of knowledge and awareness and have lots of experience. We’re students because we haven’t yet passed all the tests they have. We all know what to do and each person willingly performs his task with complete trust in those in charge.

A further reference to the complete trust placed in those who hold positions of authority.

-What is this Order?
They’re warrior priests who choose their followers from amongst those who are physically perfect, interested in learning and are willing to overcome all the tests. Few succeed and those who don’t return to normal life. The rest have to study and endure hard physical training for a long time until they too become priests.

We have here therefore a true and proper caste which is non-hereditary.
And now a test question about religion...

-What is the religion like?
They mostly worship the sky and the stars.

And then a few questions to learn about the apprenticeship undertaken during the construction of the ceremonial village...

-And then who are your teachers, is it the priests with the truncated cone hats, or not?
Yes. You teach us how to build. It’s a very very important and delicate work. They explain this project to us and the most profound significance of these sacred sites.

-Of what significance is the Labyrinth which you work on at Bitti?
The Labyrinth has a very very deep initiatory significance; I find it very beautiful. It teaches us how to conduct ourselves in life, how to overcome tests: it’s for centring and learning to stay in balance. This is to become a model village.
People will come from many places here for their development and evolution, because we’ve reached a stage in which a new, different, and more advanced type of development is needed compared to the past.
We’ve reached a turning point, new things are needed, there’s much turmoil and there will be a need for many new buildings. There’s a flourishing of new buildings... but they say that much more strength is needed. We must learn more; what was taught in the past is no longer enough, they must teach more.

This information is of particular interest in that it gives us better insight into the true purpose of these monuments.
It’s time to find out about the risk of aggression from other people and of the traditions of the Nordic-looking people to whom Alex belongs.

-Are there dangers from outside?
It’s certainly possible, yes.

-In the meantime, before beginning this new building, have you learnt something about your people's traditions?
Not yet. I know I will eventually... so far they've only told me some things, such as our northern origins, but I haven't yet learnt all the myths.
But I do know there are many myths, there's an entire history which I will be allowed to learn. Before I do, it's important that they have total trust in me and are sure that I'm able to attain the required mental purity.

Alex reasserts the northern origins of his ethnic group and highlights the long apprenticeship necessary to prove one's reliability. Evidently the top priests don't give their trust lightly.
Let's now turn our attention to human relations...

-So now what test do you need to pass?
Now together we need to build these monuments, but I'm not worried; I feel ready, and there's a great team assembled here, I feel their strength and so all will be well.

-If I'm in charge then I'm obviously older than you...
Yes. Normally we follow instructions from those of a higher rank.

-So I'm therefore in charge of your team...
Yes, but in effect all 12 are in charge; however, we have a closer relationship (*smiles*), maybe because you see me as an able student. It's like with the others who work there, I have a stronger bond with one of them. With the teachers, I have that strong bond with you. As far as you're concerned perhaps you recognize certain abilities in me...

In brief, the 12 directors of works are of equal level, there is total respect for higher ranks, but there is also room for closer relationships.

-Had we met before?
I don't know about those things at this stage. At this level I feel the trust that the teacher has towards his student and this trust manifests itself as an instinctual and mutual liking; hence this strong bond with you and with this friend of mine.

Let's try to understand why they build sacred villages...

-What is it that you want the people to attain?
What we want and consider to be right is for the people to enter into a connection with the sacred, with the sacredness of life, therefore these buildings serve as a place in which one can connect with that sacredness, so that everyone can attain, at the least, that level of consciousness.

The intention seems to be the spiritual progress of the masses, rather than control of them.

-This, if I understand correctly, means that everyone begins training, but only a small number succeed in completing it.
No, no, there's a portion who are not chosen at all.

This was a test question pretending to have misunderstood how things are, so as to obtain clarification without unduly influencing the regressor.
The following questions follow on from the previous one.

-*Why don't some ever get chosen?*
Some are not chosen for physical reasons: they don't have the physical attributes to endure all the tests. But intellectual attributes are also required: some people don't have the... intelligence, let's say...

-*What term do you use to define those who have the correct attributes?*
Those with the correct attributes are referred to as "warriors".

-*And the others? Are they simply not called anything?*
Basically, they're just part of "the people".

Given that "warriors" are mentioned, let's see if war is common for these people...

-*Do these warriors go into combat?*
They are also trained in combat, but only for situations when it's necessary.

-*Have you taken part in any battles?*
No, I've never been in battle.

-*Do you know of any relatives, any ancestors, who have been in combat?*
No, no, doesn't seem like it.

-*Have there been any wars lately?*
No, because we're a peaceful people and above all very powerful, so for the moment there is no risk of attack.

A very powerful people must also be large in number and widespread over a large area. It is opportune to ask if there is a separation between state power and religious power, even if, it seems, there is no proper religion as such.

-*Is the organization of this society based on priests or are there also kings*?
On the priests, who also have a political role. Then there are the merchants, so to speak, who trade by sea over a very large area.

And now let's discuss the merchants...

TRADE AND COMMERCE

-*Have you ever seen a merchant ship?*
I'm trying to see them... They don't seem to be very big as far as size, because they don't travel far. I see that they carry goods up to a certain point which are sold and then are traded by others. I

don't get a sense of any long voyages. Most of their activity is in this area of the Mediterranean... but they can also travel to the other side of the Mediterranean, to the east.

This answer implies, at least as far as Alex's ethnic group is concerned, that ships use travel routes limited to the western part of the Mediterranean sea and only rarely travel to the eastern part.
Although, given the position of the island, it's theoretically possible for shipping routes to extend from it in any direction, we must bear in mind that sea travel for the purpose of trade would be most likely aimed towards places where the local population has goods for sale which are of interest.

-*On this side of the Mediterranean do they trade with Italy, with the continent*?
With respect to trade I mostly see the other side of Mediterranean basin as well as the north, towards France.

Trade routes are therefore directed towards present-day France and Spain, and North Africa. We can try asking what some of these populations are called...

-*Do your people have a name?*
A word like... **Sardo**, Sardo... but we're of various ethnic groups... we don't all originate from the same place.

-*Do you know the names of other peoples with whom you trade, or people nearby?*
There are many trade partners. I see France as being an important one. From France we go even further, to Britain and even up to Sweden... Our people have ties to these parts, so we trade with this area, but other groups go towards the nearby east, in Lebanon and surrounds. I see they also go to Turkey.

So there are Middle Eastern ethnic groups, but the one to which Alex belongs has Nordic features and even has relations with the Baltic area (which is the most likely origin of the amber) and with present-day Great Britain (which has, like Spain, tin needed to make bronze, whereas Sardinia only has copper). Some Nuragic era ships probably reached this point.

-*Do you know the names of the people in Lebanon and Turkey with whom they trade?*
Well, I get this name: **SHARDAN**... Shardan... others deal with them. We're connected to France, to Britain.

This must refer to those Sardana or Shardana who were also present among the guards of Pharaoh Ramesses II.

-*Surely you would have heard about other groups of people: which peoples do you know?*
What people do I know? I know... always see these Shardan...

-*The Shardan, yes... and?*
And then... something like... **DOMIDONTI**...

-*As a people or as a name?*
People... there are these from Libya...

Perhaps, for Alex, there was a North African people called the Domidonti.
Let's now see how good his geography is...

-If you can picture geographically, think of where Sardinia is situated in the Mediterranean with respect to Italy, France, and North Africa.
Yes, I can picture this. All of the island is known...

-Do you know that there's another island to the north?
Yes. Yes. We know about **ETASHA**…

It seems logical to equate Etasha with present-day Corsica.

-There are lands nearby to the north and lands near where the sun rises. Do you know what these lands are called?
They are known, but the names don't come to me.

-Do you have any astronomical knowledge?
At this level not yet.

Now let's turn to questions about daily life...

DAILY LIFE AT BITTI

-Tell me what happens in a normal day upon awakening. What do you see?
I'm inside a round hut with a hearth lit in the middle. The roof is a conical shape: it has visible posts covered with bundles of reeds.

-Is there a post in the centre?
No, I don't see a central post. In the centre I see a hearth and smoke rising towards the topmost part the roof: it's a ring of stones and there's burning wood. The hearth lights up the area: it's fairly dark, but there's enough light to see. Then there's the entrance, through which daylight is coming in. I see many huts outside, and daily life resuming this morning in the village.

It's a precise description of what the huts must have looked like, the basements of which have been uncovered at Su Romanzesu.

-Are there hearths outside or just inside the huts?
No, just in the huts. In all the huts.

This fact too can be verified at the current archaeological site.
Now some questions about details of the huts.

-Is something cooking on the fire?
I see that the hearth is mostly used for light at night and for warmth. I can see the smoke escaping at the top...

-So there's a hole at the top...
Yes. But not a round hole like at the bottom, where the hearth is.

-But you don't see the sky through it?
No, I don't see it.

Consequently is seems that the roof allows smoke to exit but does not allow rain water to enter.

-What else that's noteworthy do these huts have? Are there any beds?
I see stone seats scattered around... I also see a stone floor... People sleep wherever they want: they can even lie on the seats using skins. I see some skins; they look like cow... sheep... with fur; long fur, anyway.

-How are the people dressed?
In skins and wearing sandals.

This is further confirmation.

-What colour are their hair and eyes?
Brown. Light or dark brown... There are some who are fairer, blondish. Hair tends to be straight, but occasionally someone's is wavy. The eyes are light-coloured, mostly light, some even light brown.

Another confirmation.
Let's turn to household goods to see what is normally used.

-Do you see any vases on the ground? Pottery? Pots? Plates?
I'm looking... There are these plates that have something like rays from the centre to the edge... I recognize them as the so-called **PINTADERAS**, very beautiful, and I see larger vases: brown jugs used for water...

*A **PINTADERA** in this case is a terracotta disc with very characteristic carvings (Fig. 11).*

Fig. 11 – Picture showing a Pintadera described by the regressor (the Pintadera is an archeological find made of ceramic or terracotta which is round and distinguished by an engraved geometric design).

-Are their surfaces glazed or simply terracotta?
Terracotta.

-Do you see any metal pots?
Yes, that too, a fairly big one**,** used for cooking on the fire. They're a dark colour, very dark. I don't see any handles.

-Do they have any rust?
I don't see any.

-Is the pot hanging over or resting on the fire?
It's a bit wider at the mouth, but I can't see exactly how the clasps are made: I see it hanging on hooks. There's a ring... ropes... There's a woman with a wooden ladle; she's stirring... making some sort of soup.

The pot is similar to that shown in Fig. 12.
Now let's look at the clothes...

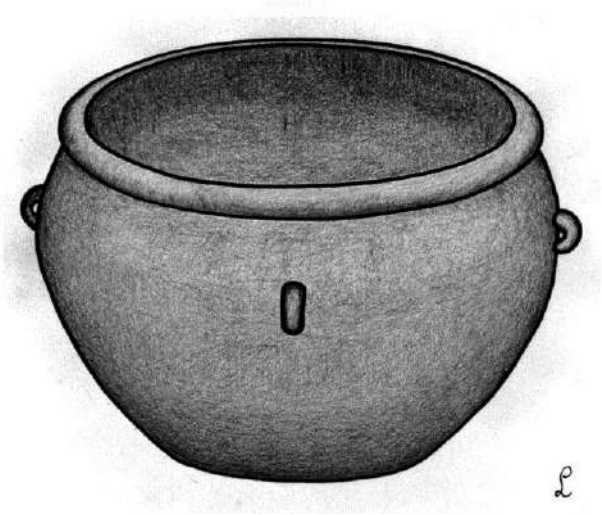

Fig. 12 – The cauldron as described by the regressor.

-What's happening in these huts this morning as daily life resumes?
There's a lot of activity, lots of bustle... people coming and going... I can see people cooking... I see smoke rising from the hearth... the delicious smell of the food that's cooking... I can see a type of soup that's not very thick. A woman is stirring it and she's wearing something like a veil on her head, her hair is covered. She has on a type of head-scarf... dark... black... I hear lots of talking: I hear sounds of life, lots of life... I see children too, a young boy...

-How are they dressed?
In skins, mostly in skins.

-Is it summer, winter, or in between?
It's rather cold. I get the feeling that we're heading towards the cold season. The women are covered and are wearing laced shoes.

-Look at yourself: how are you dressed?

I'm dressed in a hat, laced shoes, and a short garment made of skin which is fastened over the left shoulder with something that looks like a gold-coloured ring... It's not yellow, more like brass, more of a bronze colour, like polished bronze. The laced boots are long, almost to the knees. They're of animal skins and are held up by long laces that twist to form a beautiful pattern... They're made with great care.

The answers confirm that clothes are mainly made of skins, even though cloth exists, given that the woman has some sort of scarf on her head which is black in colour, and therefore must be dyed. The shoes are like those shown in Fig. 13.

Fig. 13 – The shoes as described by the regressor.

-*What are you doing?*
I see myself walking in this village which is coming to life again in the morning... I have a relationship with the woman who is preparing food... I can see her from behind: she's not my mother, she's my wife. We have children...

-*Do you recognize her as someone you know in your present life?*
No.

-*Are your children nearby?*
I'm aware of having children, that the boy I saw is my son and that this lady is my wife...

-*What is your task?*
We're constructing a magnificent village for ceremonies. This is for everyone. I have this wonderful role as helper/apprentice in its construction.

-*Are others in the village also working?*

Yes, they're working too to build this large and very important ceremonial village. The huts for us to live in were made previously, as homes for those who have to work here, then we began building the village... we have all the information for what it will be like. It should be one of the most beautiful ceremonial villages on the island.

The previous answers confirm what is already known, albeit with extra details.

THE PROJECT DIRECTORS

-*Who designed the village?*
It's a decision made by the 12 high priests who are there.

The purpose of the next question is to confirm what was previously stated.

-*Am I among these or not?*
Yes (*smiling*), you are. You have the role of directing the project, of making sure it's completed. All of the 12 have the role of directing the project: they are all equal. Their discussions take place in the meeting hut where each of them contributes, then the decisions are made by all of them together: I can see it very well. The project was created previously and a meeting hut was then built there for the 12 to meet; in the hut they always make their decisions together, never separately.

Their decision-making procedure is of interest, in that unanimous agreement is required and always obtained. These must be exceptional men, who all deeply respect each other – somewhat like the Round Table of Arthurian legend.
Let's see how they exchange information...

-*Do they draw the plans for the village on some medium, or do they just rely on memory?*
Before they came here it was decided elsewhere by others - who had gathered together in a Nuraghe where the most important decisions are made - to build the ceremonial village at that spot, then they arrived there with the rest of the people and began building the huts and everything else...

-*Do those in the Nuraghe communicate telepathically or by speaking?*
They receive their information from elsewhere and it is in regard to what is right, what needs to be done. It's a very deep connection and from which, by joining together the power of their minds, they make decisions about very important things... They connect and then know the right thing to do, what needs doing and how. It's quite simple... as if all of them just have it in their minds... they all just have it in their minds.

This procedure is presumably a type of telepathic transmission not just of the kind used "inside the Nuraghe", but also between themselves and others.
It may be worth asking a confirmatory question.

-*Are these high-ranking priests all the same rank or is one of them higher than the rest?*

Those who make decisions are high priests and there's never one who decides for the others: the decisions are always made together. There are however a number of levels: those 12 are at the highest level.

This refers to 12 top priests beneath whom are the 12 who direct the construction of the village.

-Does this top level apply to all of Sardinia?
Yes. It seems like the decisions are made in the south, in the area of **Mount Sirai**, of **Portoscuso**; I can see the area. Then those who are to direct the project are chosen and they go to the site to carry it out.

At Mount Sirai there is an important Nuragic settlement currently under excavation.
It's better to begin with a confirmatory question, then follow with other questions about the 12 top level priests.

-Are those who take care of the project directed by someone from the highest level?
No, there are the 12 and they all decide together, they are equal. They are of a high level, but are below those who make the decision about the construction.

-Below this second level from the top is there a third level or are there students?
There are many levels; in any case those who are here to work are not part of the lower levels, but the higher ones.

This refers to all those who take part in the work.

-As those at the highest level eventually die, how are they replaced?
They are taken from those at the level below who have been prepared as replacements.

-What abilities do those at the highest level possess?
They have a substantial psychic ability... everything is very clear in their minds, in each one of them. The bringing together of their respective clarities creates an incredible power. Using the Nuraghe and via the powerful energy there they establish a very strong connection: they receive from outside of themselves very clear ideas, very strong messages, and so they can carry out their projects with great clarity because they know exactly what needs to be done. There's lots of harmony, everything is very harmonious.

This confirms both their telepathic abilities and their common intentions, which unite them into a single entity over and above individual egos.
Let's ask how they age – it could be interesting...

-Are the 12 elderly?
They are not really elderly the way it's generally defined; they are in good health. There is no evidence of physical decline. To call them elderly wouldn't be appropriate...

-Do those of the lower levels decline physically?

No, they don't either. I see a light around them. It's a gold colour. It's strange... they don't go into physical decline... Those not part of this group of initiates go about their normal lives, but those who reach higher levels don't seem to suffer physical decline... it's as if they are ageless.

A golden aura is traditionally associated with a high level of consciousness.

-At a certain point do they die, or do they remain?
They leave their bodies because their work is finished.

Another reference to a high level of consciousness.
In order to learn more about the group of 12 without influencing the regressor, it's best to begin with a deliberately naïve question.

-You were saying that the highest level is composed of 12 people, who in turn have groups of 12 below them from the lower levels. How many groups are there? Are there by any chance also 12 of them?
I think there are more. Yes, many more...

Actually there should be as many of them as there are villages...

-Do these groups of 12 who direct the work locally also have a light surrounding them?
Yes, gold again and they also wear garments with gold thread... gold coloured. They wear long hats, like a truncated cone with a rounded top. I can't seem to grasp what they're made of; they're always white, with some gold, same colour as the clothes.

The type of hat described here is shown in Fig. 14.

Fig. 14 – The truncated cone hat as described by the regressor

-As I understand it there's a large group of high priests who all have a golden aura and from this point of view are all of equal rank, however there's a select group of 12 people who make decisions at the highest level. The decisions are shared by all the others and each one knows what to do and how. Is this correct?
Exactly, they act like one man. There's much harmony and each one knows his own particular role without question.

> *Once again we have the reassertion of a single intention within this "caste" and their perfect organization, based on total trust in those of higher rank.*

-So therefore there's a direct communication, not a written one… or do you see paper being moved around?
I see them in the Nuraghe where they make the big decisions, but there are no papers, no sheets... In some cases they use something with markings on it, during the construction – like rolls – but it's very secondary, unimportant. At the highest level I don't see anything like this. Each of the 12 who direct the building have the project clearly in their minds, but they often talk inside the meeting hut, they need to interact amongst themselves. It's here that they sometimes use some form of paper... They're talking…

> *It appears that writing is not generally used for the exchange of information, even at this high level, which presumably would necessitate fairly complex communication. And now an inquiry about language...*

-Do you recognize the language?
It's a very very ancient language. It has an assonance with the Basque language.

> *In other words it resembles a language of non-Indoeuropean origin, like that of the Basques.*

-How old is the tradition upon which these high level individuals model themselves on?
The tradition is very, very ancient. Even that of the island is extremely old: there are memories from very far back in time... The people come from very far away places. They come from the north... the lands in the north, those connected to that sacred culture that talks about the **Hyperboreans**. **Scotland** comes to mind.

> *Here is further confirmation of their Nordic origins; for the first time Scotland is mentioned.*
> *The next question serves as an introduction for more questions about their astronomical knowledge...*

-In this culture how do you identify north?
We use the stars. We know the constellations.

-Are they like those of today?
Yes.

-Is the North Star that which today is called the Polar?
No.

This was to be expected: due to the precession of the equinoxes, more than 3,500 years ago the Celestial Pole (the point in the sky – the projection of the terrestrial axis – around which the sky appears to rotate) was in a noticeably different position to that of today (Fig. 15).

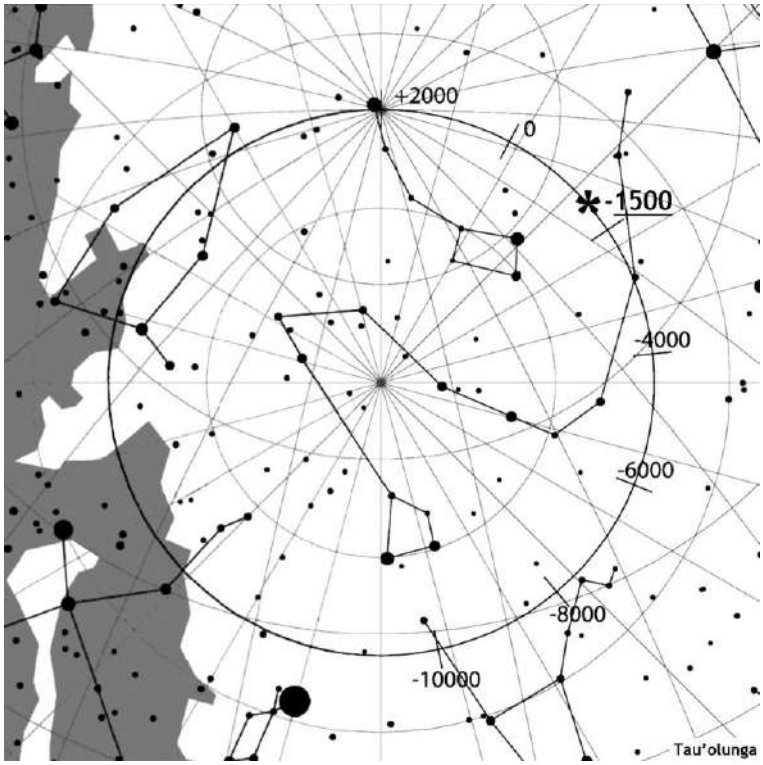

Fig. 15– The North Celestial Pole today and as it appeared in 1,500 BC.

-Do you have access to this type of knowledge?
At this level I don't yet have access to astronomical knowledge.

So it seems these people consider astronomy to be a very advanced discipline.

-You're at this level and have a family. Do those at the higher level have families too?
Seems like they do.

It was obvious, but worth asking just the same.
It's now time to ask what happens after the ceremonial village has been built...

COMPLETION OF WORK

-The work at Bitti continues... When does it finish?
It doesn't really take very much time... compared to the project it's not too long... maybe a couple of years. Then there are the opening ceremonies and I'm sent to **Orroli**.

-Is there an opening ceremony for the Labyrinth?

No, it's for the whole place. The village is finished.

-In the meantime have you had any more children?
I don't think so.

-And then we all leave?
The ceremonial village remains, so some people will stay behind there to run it.

-Do I remain at Bitti after you move to Orroli?
You came to Bitti to direct this project, but you're a member of these high priests and so you don't stay there. The priests and all those who took part in the construction of the village leave. Each person is assigned a different task. I've finished the test and must continue my training at Orroli. You, in the meantime, have to return to the south, towards Mount Sirai - Portoscuso where the other top level 12 are, and from there sent to wherever you are needed; if necessary, you will leave for another mission. As for myself, I go to Orroli. My friend goes with me also. He continues on with me because he's sent there too. But at this stage we can choose... whoever has passed the building test can now choose a specialization: I choose astronomy. My friend (*smiles*) wants to be the swords and weapons man. I think we're the only ones from Bitti, but once there we meet another 12. So there is some time spent in consultation...

> *The 12 mentioned by Alex are those who govern Orroli. This answer gives us something new and interesting. Let's continue...*

-Who with?
With other priests, to make the career decision. That was when we met with these high priests, who were able to advise, direct, understand, based also upon the person's preferences.

-You mean the high priests who directed the work, of which I was one?
Yes. They did interviews to better understand and then a decision was made on where to send the student for his specialization.

-But was the final decision yours or the high priests'?
One could say what he felt, but always in the end, however, everything was supervised by these men: it was they who decided whether or not this correlated with the person's true talents...

-Tell me about your case...
Umm, let's look at my case... I see that I'm being interviewed by you (*smiles*), to examine this decision...

-What do I say?
Umm... let's see if I understand... Yes, you expound on all the possible specialties and ask which one I want to focus on... I talk about studying the stars: I'm very interested in the study of the stars, the moon, the sun...

-And what do I reply?
"All right"... You approve (*smiles*) and say that it's ok to embark on this.

Again official approval is required, but the initial choice is made by the person concerned; apparently if he is truly convinced of his path, no objections are made and his choice is endorsed.

-At this point is the decision considered a done thing, or do you think about it a bit more?
At this point the choice is considered done.

-Do I then inform the others, or do you announce your choice at that stage?
I think the priests then do a final evaluation of where all the students will be sent. All in all, it's a well-organized procedure.

It appears that all the priests know about the choices made and together discuss the resulting organization required.

-So then you chose to study the stars and your friend chose to study weaponry, and you both go to Orroli...
Yes.

It's now time to inquire about the purpose of sacred villages...

CEREMONIES IN THE SACRED VILLAGES

-We've looked at the ceremonies relative to the individual; now let's look at those of the community. First of all let's look at the pilgrimages to sacred villages: why are they done?
The initiation ceremonies, for example, are held there...

-So if I understand correctly, the initiation occurs in a sacred village, away from normal villages?
Yes. Specific places are chosen.

-Does the entire community go on the pilgrimage, or just a few people?
Depends on the type of ceremony. Everyone goes and meets in large places chosen especially for these ceremonies.

-What other ceremonies are held in these sacred villages?
There are also ceremonies for the full moon.

-Are they only for women or do men attend also?
For the full moon both men and women.

-Do people go to sacred villages for every full moon or just some in particular?
Some particular full moons are chosen, close to the four seasonal transition points.

-What happens during the full moon ceremonies?
There are processions toward these villages and ceremonies with water connected to the moon, there's chanting...

-Carried out by priests or by women?

One part of it is exclusive to the women, however there are also conception rituals, so there's a union between male and female.

-Are sacred villages far from those in which people live, or fairly close?
Sometimes they can be far.

-So not everyone can go otherwise inhabited villages would be deserted and unable to function. Who goes on these pilgrimages?
Well, in fact lots of people go; it doesn't matter much if the village remains deserted.

-If anyone stays back, who would it be?
At the most a few elderly people, if they have problems... Some of the elderly, yes. In which case somebody will remain to take care of them, otherwise virtually everyone leaves the village.

-Any others ceremonies?
Ceremonies for the solstices and equinoxes, which are very important.

-And are the solstices and equinoxes also celebrated in these ceremonial villages?
Yes.

-What happens during the spring equinox ceremony?
These are ceremonies with rituals common to everyone, so the priests guide them. Most of all there are many chants... and in sacred places, in the presence of the sacred. In this case nature's renewal is celebrated.

-Are there particular symbols?
I don't see any particular symbols, but they're very large, group ceremonies.

-I would imagine that afterwards there would be a large banquet?
Well, the ceremonies can last for days, so there's eating too, but the point is not the eating: they are moments of coming together to invoke the divine.

-Who supplies the food?
Everyone works together, so...

-Does someone go hunting there and then to obtain it, or is it brought from the home villages?
Most things are brought in...

-Let's move onto the autumnal equinox ceremony. What is it like compared to the spring one?
This too is a very solemn ceremony, perhaps even more solemn. The other is more joyous, this one more solemn, but they're all very similar: I always see chants, group gatherings, the gods are invoked...

> *Seeing as they have been called in, let's use this opportunity to inquire about the gods.*

-Are they actually referred to as gods, or something else?
Well, their names are linked to the concept of light, and so in spring it's renewal; it's known that in autumn we move towards a dark seasonal phase.

-Are there many gods?
No, two in particular are the polarities…

-The sun and moon...
Yes, that's the idea, yes. It's about light.

-Are they considered to be actual gods?
They're like deities: they're divine manifestations.

-Let's move onto the summer solstice...
The summer solstice is a very powerful expression of light...

-What type of ceremonies are there?
The important ones are held in the Nuraghi.

-But apparently the ceremonies in the Nuraghi are exclusively for the priests. Where do the people go?
The people participate in parts of these ceremonies too.

-Still within the sacred villages?
These are held where the Nuraghi are.

-Are the Nuraghi present in every village?
Yes.

-So the solstice ceremony is held near the village, or is a different Nuraghe chosen?
Specific Nuraghi are chosen.

-And the ceremony is held around this Nuraghe?
Yes.

-How long does it last?
Umm... several days.

-If there's no village near the Nuraghe, how can people remain there for days?
There are always huts, unless the Nuraghe is close to a home village.

-And the winter solstice?
The same.

-Same as before, in the same Nuraghi?
Yes.

-Do they do the same things, more or less?
Yes, although the meaning may differ a bit, but the theme is still about light.

The descriptions are interesting – we can ask more about the ceremonies...

-Up until now we've spoken about personal ceremonies such as sexual initiation, the selection for a career as a priest, marriage, birth of children, and death. We've also spoken about general ceremonies for the full moon, the solstices and equinoxes; are there any others?
One for the new moon.

-Is it only for women, or are men included?
This I think is more for the females. In this ceremony they come into connection with the earth, with the mother goddess, with oneself.

-This being for the new moon. And for the full moon?
The full moon symbolizes conception.

-Do individual villages celebrate all the new moons and full moons?
Yes, they are all celebrated.

-Then, as I understand it, some full moons are celebrated together with other villages, correct?
Yes.

-So it's a fortnightly event: every 14 days there's a ceremony in the village which could be either full moon or new moon...
Yes.

-Are there other religious ceremonies of note within the span of a person's lifetime?
Actually, the whole year is marked by sacred moments...

-Are there ceremonies for particular events not on the programme?
Occasionally one can go on a pilgrimage to consult an oracle.

-Where does one go to consult the oracle?
There are several places reserved for this. They could be ceremonial villages, Nuraghi, temples...

-Who is the oracle?
There are women and men: priests and priestesses.

-Are the oracles reliable?
There's a lot of trust in them.

-Are the oracles for the people only or the priests too?
It's mostly the people who use them.

-Are the oracle's answers of a personal nature?
Yes they are. The general ones regarding (*all the people*) are made by the priests.

To obtain more interesting information at this point we need to move to the new destination: Orroli.

AT ORROLI

Orroli is situated on a plain approximately fifty kilometres directly north-northeast of Cagliari; it is famous for the "Arrubiu" (red) Nuraghe which is found there (Fig. 16 and Fig. 17).

Fig. 16 – The "Arrubiu" Nuraghe of Orroli.

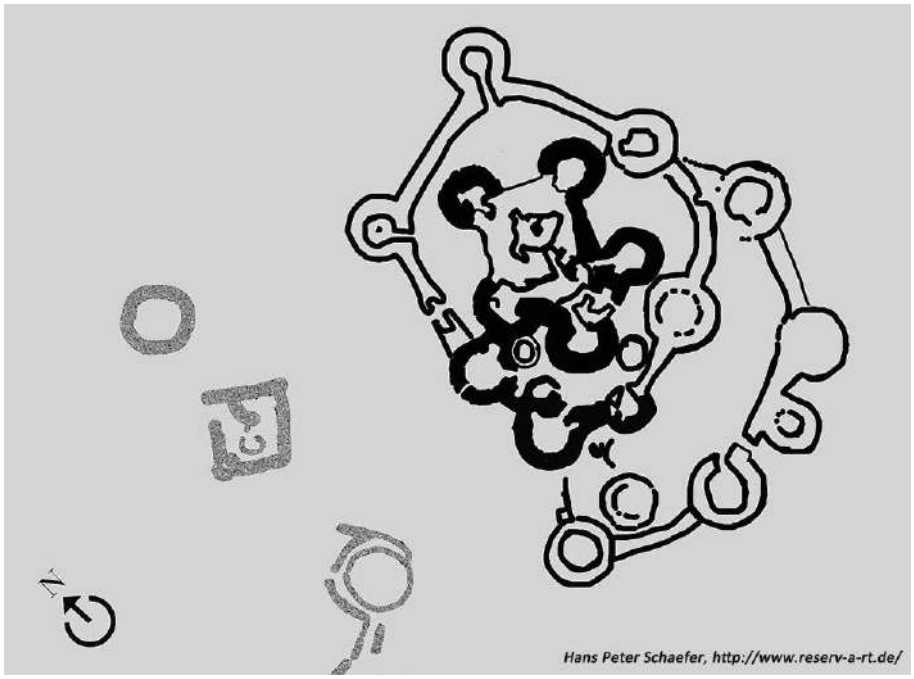

Fig. 17 - Floor plan of the "Arrubiu" Nuraghe of Orroli.

-When you get to Orroli what season is it?
The weather is nice... I think more like summer.

This is a very precise question for which there is only one answer; its purpose is to focus the regressor's attention on the journey from Bitti to Orroli, so that further details about this journey can be obtained.

-What type of people do you encounter – I mean people of a different ethnic group to your own – along this journey?
Yes, I travel towards the south: we encounter villages, but I don't see any problems, in that we stop on occasion but the language seems to be common. I don't see communication problems.

-Is the physical appearance of the people more or less the same?
In the area I'm going to, yes.

-So if I have it correctly, from Oristano to Bitti, then from Bitti to Orroli, you encounter essentially the same ethnic group and the same language...
Yes.

-... and there are no safety issues.
No, absolutely no safety issues.

-Do you travel on carts pulled by oxen?
Yes. We're on foot, and there are these carts to carry our things on... Yes, it's very peaceful and very safe... There's no danger.

-Do you encounter villages often?
Fairly often I'd say, because we're travelling along a main road.

-Is it beaten or paved?
Beaten.

-You leave in the morning, arrive in the evening and every night you find a village, or are there occasions when you have to camp out in the open?
Yes, we travel all day. Usually we try to get to a village.

-How old are you when you get to Orroli?
When I'm at Orroli I am, let's see... 22 or 23 years old.

The next question is also specific with limited answers – it serves to introduce more questions about birthdays and people's ages.

-Are birthdays celebrated?
I don't think so.

-Is each person's age in years counted?

No. It looks like the lunar cycles are counted, and those of the solstices and equinoxes... That's how time is kept track of, yes.

-Now you're at Orroli... What important things occur?
At Orroli I have to do all my astrology training...

Now is the time to ask what the village of Orroli is like...

-Is Orroli built as a ceremonial village or is it just a normal one?
Orroli is a normal village; there's a lot of teaching done there, so it's an important village.

-Are the huts for individual families, or does everyone live a community life in large huts?
No, here each family has a hut.

-So small huts...
Yes.

-Are there many of these small huts in the village?
Yes, it's a very big village, a very important one, because it's a centre of knowledge.

This statement has already been partially confirmed by archaeological diggings at that site.

-Are there also bigger huts for meetings?
Yes.

-Is there only one Nuraghe, or more?
There's more than one.

-Are they far from each other?
They're fairly close, well in sight of each other.

-Have all these Nuraghi been found?
No, I don't believe so. In that area there are still Nuraghi to be discovered, buried Nuraghi.

This point is of particular interest to archaeologists.
Let's try to learn where these hidden Nuraghi may be...

-Right now you're looking around the current Nuraghe at Orroli and you see other Nuraghi. How many?
I see three important ones which form an isosceles triangle with a shorter side: a type of arrowhead.

-In what direction is the arrowhead pointing?
East... towards east.

-And in what direction are the other two vertices of the triangle, with respect to the Nuraghe at Orroli?
Both of them towards the south: one south-east and the other south-west.

-So two Nuraghi form the short base of the triangle, both south of Orroli, but one towards the south-east and one towards south-west...
Yes.

-Which of these, the south-east or south-west, is closer?
The one pointing south-west.

-Are you able to identify the location of these three Nuraghi?
They're within sight, so not too far away... a few kilometres (Fig. 18).

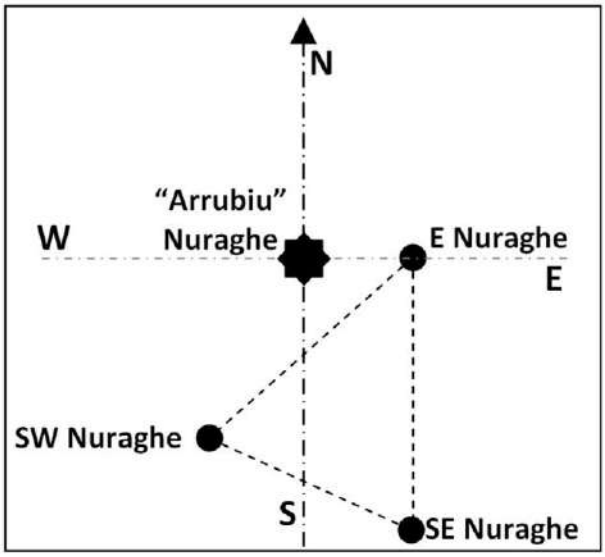

Fig. 18 – Estimate of the positions of the three Nuraghi visible from the "Arrubiu" Nuraghe, according to the regressor.

-Are they still visible today or not?
Well, something should be visible, but right now I don't remember. They should be visible... Anyway, if they're looked for, they certainly should be found.

Let's try to learn more about the village...

-Ok, so this village is big. Do you have an idea of the number of inhabitants?
There are lots: definitely between 4000 and 5000.

-Are there sewers?
Sewers? Well I don't know... Oh yes, there are things like open drains.

Another important archaeological point.

-With running water?
All with running water.

There seem to be real and proper drainage systems.
It would be interesting to learn about water supply.

-Is there some spring nearby which supplies drinking water?
No, there are wells...

-Wells which have water suitable for drinking?
Yes.

-So each family collects its water from these wells...
Yes.

-Are there also wells which collect rain water?
I think there may be something of that nature, but it's mostly wells for drinking water.

-There do they also habitually wash frequently, like other areas, or do they seldom wash?
No, no, their hygiene practices are very advanced.

This is another useful clue to help us better understand this people's mindset. Now a question about whether war is common.

-Are there soldiers to defend the site... a type of army garrison?
There are men who are trained for this, but no garrison. There's a certain number of them...

Evidently war is not common.
Let's now learn something about why people go to that village for learning.

-Who lives at Orroli? Is it just those who are there to learn, or others too?
No, there are normal people, there are people who have come to learn, there are the teachers of course, and so the village is highly populated.

-Would it be correct to define it as a "university city"?
Yes, it's a centre of learning. There are the 12 priests who run the community at Orroli, but also many other teachers.

-Is there only one student per teacher, or many?
Each student is assigned a particular teacher.

This statement is evidence that the teachings are specialized and at an advanced level. Let's go deeper...

-You are at Orroli and you're watching the sky. What is your job?
I watch and feel the sky. I'm trying to understand and learn all the connections between the earth and sky. I study the links between the celestial motions and events on earth: this is what I feel I must do.

-Once you've found them how will you use them?
To understand their relationships with events. They help understand the rhythms of the cosmos and to be in harmony with them. It's very important to be in harmony with the rhythms of the cosmos.

-Do others at your level make these same observations?

At this level everyone knows these things, but some specialize. I have a teacher at a higher level who guides me, but not from the 12 at the top. He comes there to teach and is part of a group assigned that task.

It seems there is a distinction between those who govern and those who teach...

-*At what level are you at the moment with respect to the 12 at the top?*
I'm an apprentice: at that moment when I'm seeing myself on the Nuraghe's terrace I'm at the beginning of my astronomy apprenticeship.
Once I've learnt all the parts, and if I pass this phase, then I can join the second level group – those in charge of a community.

Now some questions about the Nuraghe...

-*While you're studying the sky, you're on the Nuraghe. What is it like up there?*
It has like a wooden landing. There's a section with stone terracing, and a landing and something like a central dome.

-*Is the flooring at the top wood or stone?*
No, stone, then there's a section like a landing which sticks out a bit. But I don't think it goes all the way around, it's just along one part.

-*Which part? North, south, east, west?*
Umm, towards south and maybe towards east...

This is consistent with the special importance attributed to the rising of astral bodies and their motions toward their zenith points.

-*When you study the stars are you sitting on the wood or the stone?*
I'm there on the tower, sitting on the innermost part, on stone, but I can go towards the landing to see the sky better.

This answer confirms the previous comment.
It's now appropriate to ask about the climate.

-*When you study the sky at night, do you cover yourself to avoid feeling cold?*
No, I don't feel cold. I think I'm wearing a sort of tunic, but anyway I don't feel cold. Yes, I'm ok.

-*You don't feel cold because it's not cold, or because you're sheltered from it*?
No, it's not cold.

The climate therefore seems fairly mild. Even today in that area winter is not very cold.
But let's try to get more details.

-*Do you have other tasks to do other than watching the sky?*
I do have other things to do, there are also daily tasks and other things to learn; the programme is very intense.

-But if you spend your nights watching the sky, don't you need to sleep during the day... isn't part of your day lost due to sleep?
The observation of the sky is a special part of the course and this period I'm seeing now is solely dedicated to this task. When my work is to watch the sky I must devote myself fully to this; it's a time when I'm not very active in other areas of my life because I need to learn this so completely. It's hard to even devote time to my family. It's going to be more and more like this...

Alex is beginning to grasp the importance of devotion to his work.
Let's talk about the sky...

-What do you call the north?
Place from which we come.

-And how do you identify it in the sky?
... I'm looking... I don't see... I'm by myself because it's the time when I'm learning the motions of the stars: I have to spend nights there watching. It's so hard (*crying*)...
I'm scared I won't make it... I'm scared I won't be able to learn all the motions of the sky: it's so hard...
If I don't learn this, I won't get to the higher level (*cries again*)...
If I succeed, I have to learn to contact the stars directly.
If I want to move further, I have to first know the sky very well, then there will be other tests... learning how to receive information from the sky.

-Who sends this information from the sky?
It comes from other worlds; we get into contact with other worlds.

-Are you aware that other inhabited worlds exist?
Yes, but I don't know if I'll succeed in reaching this level...

Another interesting statement.

-Go forward in time a bit... have you succeeded?
Yes. I'm happy about it and I communicate it to you: in the meantime you rose in rank.

Here's a chance to ask what rank his former teacher holds.

-Am I one of those at the highest level, or do I have another role?
I no longer see you. I know you're one of those at the highest level. I feel though that we're still in contact.
There's still contact. We're very busy and there's always less time for that which isn't our work, but there's still contact between us: a telepathic contact.

A more precise reference to the telepathic abilities apparently widespread among the priestly caste.

-Why is there a particular relationship between us? We're part of a civilization which considers everyone brothers...

There's a strong tie between all who are at that level, but between us there's something special: there's a heart connection, an affection. There's no blood relationship. It's nothing to do with DNA; it's an affinity...

> *When a being (the term "person" does not seem appropriate here) appears repeatedly throughout a regressor's past lives, often – as in this case – the element binding them together is sentimental – therefore of an emotional nature – and appears as different forms (parent-child, teacher-student, husband-wife, friendship, etc...).*
> *More often we find, however, that the relationship is one of conflict, but nonetheless still involving emotions which seems to reappear, albeit in different ways, even after many lives.*

-What is your role now?
Learning to interpret messages from the sky, but this to me seems easier: I have a talent for it. For me learning the movements of the stars was far more difficult.

> *Thus for Alex the study of astronomy proved to be more difficult than his achievements in astrology.*

-Do you now know where the information comes from?
From other worlds...

> *Alex confirms a previous interesting statement.*
> *Let's see what Alex knows about his ethnic group's contact with other people.*

-Have you ever heard of the Hittites, the Phoenicians, the Gauls?
Our people are much older... There are contacts with Egypt...

-Do you know if the Egyptians helped build the Saint Cristina well?
It hasn't been built yet...

> *The Sacred Well of Saint Cristina, in it's current form, seems to date back to between the 11th – 9th centuries BC, therefore a few centuries after Alex's time.*

-What about contact with other peoples?
Libya, Crete...

-And Peloponnese?
With Crete yes; not much with Peloponnese.

> *This statement is consistent with Alex's life being between the 16th – 15th century BC.*

-Any other contacts?
With Spain... and also with the Balearic Islands.

-So we have: Egypt, Crete, Spain, Balearic Islands and Libya. Do you recall the names of any of the people, particularly those from Libya?

... Nothing comes to mind.

-Look at the sky again: where is the north with respect to where it is today?
The Polar is west of the North Celestial Pole. The sky's configuration isn't too different... I have to carefully observe the stars, the planets and their positions. Observe all the motions and keep track of them without falling asleep. Then I have to figure out the connections on my own without anyone telling me. I'm not left to my own devices, but I have to do the practical work myself.

> *We have already seen that the North Celestial Pole in those times was different to today and consequently the current Polar Star revolved around it; because we don't know the day and time of the observation, the statement "west of the North Celestial Pole" does not allow us to deduce the North Celestial Pole's position with respect to so-called "fixed" stars and nor, therefore, its exact position within the circle of precession of the equinoxes. If this position could be precisely determined, it would probably confirm that Alex's life took place sometime within the 16th – 15th century BC.*

-Does everyone at our level have to do this training, or is yours different?
No, mine is different. I asked to learn about astronomy/astrology and I'm doing the training. Others specialize in other disciplines.

-Is there a connection with what you do now?
My interests are basically the same.

> *The regressor is in fact an expert in the field of astrology.*
> *The next question is to obtain a description of what knowledge Alex can derive from the sky, in order to enable a better understanding of his training.*

-You are at Orroli and you're watching the skies. What do you learn from this?
I see and hear the vibrations of the planets. I get in contact with the planets, receive their vibrations; I let them enter me through the heart chakra and also the third-eye chakra, but mostly the heart.
Mercury comes in via the third-eye chakra.
I let the energy of Venus enter through the heart chakra.
Now I'm connected to these two planets; they're very important for earth.
This is a moment when it's necessary for me to pick up these energies, to connect, to bring them into myself. This is connecting with that vibration, that ancient sound.
Now I can see it: while I'm watching the stars in very deep concentration the energy enters me. I can actually see a very strong ray entering, a ray of light going inside me.
This is about connecting, listening: it's a matter of just listening, letting go of all questions and all higher mental activity ... simply getting connected. I have to learn to distinguish the different vibrations. This is the main objective; the different vibrations determine the different qualities of the planets, so it's a matter of connecting to these qualities... there are no questions, no searching, simply just connecting.

> *The term "chakra" is of oriental origin and is used because of the regressor's current cultural conditioning and learning. However it is useful because it precisely describes what Alex is feeling. For further information see APPENDIX B: THE CHAKRAS.*

-Why are you connecting to the two inner planets and not with the outer planets?
I'm at the beginning of this phase of learning about connecting to the stars in the sky and these two are perhaps the most important, the most influential to our plan... One of the astronomer/astrologer's tasks is to forecast the weather and this is done primarily by observing Mercury and Venus.

This is an unusual statement: it's worth looking into.

-Are the forecasts short-term or long-term?
With respect to the atmospheric part, by keeping track of the rotations it's quite possible to do long-term forecasts; with a knowledge of planetary motions, the constellations in which the two planets are, and the relationships of their respective vibrations with those of other planets, it's then possible to even keep track of the passage of time.

-How do you learn the vibrations of the outer planets?
Same as how I mastered Mercury's motion.

-How long does it take to master it?
There's no set time, it depends on one's abilities.

-How long did you take?
Ha! (*smiles*) this is easy for me. I was quick; it took me much longer to learn and calculate celestial motions... that was really hard for me, but not this.
I can connect very easily. The time it takes to learn is dependent on how easily one learns, there's no predetermined time.

-Now we'll go to the time when you're interpreting the outer planets. What do you feel from them?
Mars enters through the first chakra (red). It's energy is linked to a solid plan. I feel an energy of courage, determination, and even like that of struggle. I don't much like this vibration when I see it directed towards myself; I prefer Venus.
Jupiter enters through two chakras, the second and seventh. The second is linked to the expression of vitality, the seventh to spiritual expression.
Saturn is very far. It's energy is cold... austere, but it also allows us to go further within ourselves. It's linked to the third chakra.

-And the other planets?
We know there are others. We can't see them, but know they're there; however we don't work with them. We don't go all the way to Pluto.

This statement about knowledge of the planets not visible to the naked eye is also interesting...
Let's see who deals with the moon and how.

-What about the moon?
Once the connection is established, working with planets becomes extremely important. The planets are all very important. The moon is always very important because it's the frontier between the earth and the planets. It's linked to the entire aura and is very important for all

women, it's more pertinent to women. It reminds me of what connection is like, but it's mostly the women who work with it, phase after phase, month after month.

-Who are the women who work with it?
The priestesses work with water and the moon. It's their main task, but they also do other things: they work as oracles, oversee births and ensure that babies are born at the time which is right for them...

-Do they determine this?
Yes. They assist vibrationally and are able to induce dilation such that the babies are born at the appropriate moment. They assist the birth process, but some priestesses are also engaged in the knowing and teaching of natural laws.

It appears therefore that priestesses also possess psychic abilities.

-What level of schooling do they have compared to men?
Priestesses are schooled by other priestesses. They're prepared by women; they also have various levels.

-Also in groups of 12?
No, I don't think it's necessary. There are no groups of 12; it doesn't work like that for women, but they have those at high levels and also those that teach the younger ones.

-How many are there at the highest level?
There are various priestesses, many in the community. I don't think however that there's a particular number of them.

The number 12 seems to be a male prerogative.

-Are they married?
Yes, yes. My wife is a priestess (*smiles*).

As confirmation of the importance of reproduction, it seems that celibacy does not exist.

-What link do they have to the priests? Do they meet occasionally?
Yes they do meet, but they run things differently. They hold meetings for the better running of the community so as to maximise everyone's well-being, as if they were keeping a benevolent eye on it. This is an excellent thing and they are particularly concerned with ensuring each person is as well-off as possible; individuals are seen as important - a being, a person, not a thing. The high priestesses consult with the priests who run the community so that decisions are made which are in the best interests of everyone.

In today's world it is surprising to see those occupying the highest positions of authority working exclusively to serve others, be it the population as a whole or individuals.

-So the high priestesses are more or less of equal rank to the 12 priests who run the community, correct?

Yes, you could say that, but they have different roles. It's not like they make decisions together, it's more like there's an exchange of information regarding the community.
The women are closer to daily life, very close to the community and its families. They help other women, even give advice on child rearing. Obviously there are those who are midwives and some are experts in herbs, so they for the most part assist women and families.
The men are more involved on a national level, for instance managing the economy and also dealing with spiritual matters. They deal with trading and ensuring there's enough food for everyone...
Of course on an economic level it's very important that everyone has what they need.

Once again we see an efficient and diligent social organization.
Now that we've dealt with the planets and the moon, it's time to talk about the sun...

-And of what importance is the sun?
Of course the sun is very important, because we're very familiar with it and its motion. The sun regulates annual rhythms. It's particularly honoured in the Nuraghi - it symbolizes male strength, so the men work with it. It's also honoured by the warriors, but it's always the men.

As expected.
And now two questions about those in charge.

-What are the top 12 referred to as by the community?
The sages.

-And the 12 who run the community?
Priests or Elders.

Alex is acquiring what today we would call "a university degree": up to what age?

-How old are you when you finish the first part of your formal astronomical schooling?
When I've mastered celestial motions I'm about 25 to 27 years old.

-Who are your examiners?
There isn't an actual final test. I'm continually monitored, they watch me continuously day in day out. I don't make any decisions.
Each day it's like I have to prove what I've learnt and what I've seen... I have to discuss it with my astronomy teacher.

The lack of an official exam is consistent with the close student-teacher relationship and daily supervision. But who is the teacher?

-Who is your astronomy teacher? Have you come across him in your current life?
Look, it could be... My astronomy teacher seems to be the lady who taught me astrology. Yes, yes (*smiles*), how beautiful this is... However this astronomy teacher isn't one of the Great 12 but someone who was chosen for this task.

-Is he in one of those groups of 12 who are directly beneath the top 12?
This teacher is someone other than those in the twelve. There are groups of teachers.

The Great 12 make top level decisions, and there are also those who have completed all the steps but instead of running a community they choose to teach and form another fairly large community of their own; during this life of mine there are several of these. So this teacher follows what I do day after day.
When I'm ready and I know all the planetary motions I'll move onto the next phase, which is forming a connection to vibrations, which is to say becoming perfectly in tune with the cosmic rhythms. This is the fundamental thing.

The social positions of the advanced teachers is further clarified.
Let's find out the duration of what we today call a "post-graduate course".

-How long has this other phase lasted for you?
I have a strong aptitude in this field... For me it was much easier than learning planetary motions (*smiling*). It's easy for me to connect... I understand it quickly. I don't know how long it lasted...

-Look at your children. Has your eldest son begun the sexual initiation ceremony yet?
I don't think so... it didn't last long.

-So you're not yet thirty years old?
I'm around thirty now, yes.

-Move forward in that life and tell me what else of importance occurs.
Here I learn lots of things about the sky, but there is also an entire section dedicated to concepts about the soul: that being survival after physical life...

With respect to those times Alex is already a reasonable age, but evidently the instructional phase for a future role in the governing body has not yet finished.

-When are you taught the existence of reincarnation?
Once I reach the requisite level and I become an expert in astrology, I'm given knowledge in this whole other area, but I already knew beforehand various things connected to the reading and interpretation of the stars...Yes, I had already done some experiments regarding this even within the Nuraghe...

-When you were at Bitti did you know something about it?
No, nothing about this, nothing whatsoever.

-So it's at Orroli that these things are revealed to you...
Yes... yes.

-Are they only revealed to you because you work with stars, or are they told to others as well?
This knowledge is given to all who reach a particular level, irrespective of their work.

-Then what happens?
I can see that I remain here at Orroli...

IN THE MEANTIME...

-How many summers had passed from the time you arrived at Orroli until you were informed that you'd successfully passed the astrology tests?
Well, this course was quite long. A few years I think: 4 or 5.

-Then if when you arrived you were about 22 or 23, now you would be somewhere around 26 to 28... Correct?
Yes.

Alex has achieved an important goal in life and has by now reached a mature age; we can now ask how he and his wife manage their family commitments.

-How old are your children by now?
My children are growing...

-When you pass your last test on the stars, has one of your children already had his rite of passage?
It's more or less at the same time as this rite...

-The other is younger. How old is he?
There isn't much difference between them: maybe a couple of years...

-Why only two children? Was it because your wife had become infertile, or did you just not want more?
We didn't want more children because we were both involved in important work.

-Does some form of contraception exist?
Everyone knows the right time for conception, and when to avoid it.

-And your friend? Did he stop at 3 or did he have more?
I think he had more. Maybe another two.

-So five children in all...
Yes.

-What does your wife do while you're at Orroli?
She takes care of the children, the house, and she's also a priestess.

-Is she a priestess there at Orroli too?
Yes, she continues with her priestess's career there... she specializes further. In the Nuraghe there are rooms for the women...

-Is the sky visible from these rooms?
No, they're on the ground. These rooms are at the bottom.

-At Orroli too the organization of the men is based upon the 12 high priests, but these also have teachers alongside them, of which there are many... Are there also teachers who teach the traditions?

Yes I think there are also those who teach tradition, together with those who teach about the stars, those who teach about weaponry, those who teach architecture and so on...

The settlement at Orroli is large and requires lots of food, therefore some questions about the cultivation of crops and making bread seem logical...

-Do you see crops? What kind?
Wheat.

-Tall or short wheat?
Tall I think, yes.

The answer is in context: tall wheat is easier to harvest by hand and the short stalked variety have only become common in more recent times because in this type the phenomenon of lodging is reduced (when the stems are bent or broken), however it is only suitable for mechanical harvesting.

-Do you see other types of crops?
I see mostly wheat grown.

-Is the wheat harvested with wooden or metal sickles?
Looks like metal.

Some questions about tools used for harvesting, threshing and milling are to determine the technological level of the people...

-After which is the grain beaten by hand, or by animals trampling it with their hoofs?
It's beaten with this tool, I don't know, made of wood... stone... these sticks. I see this beating... I see it clearly.

-What is it ground with?
Stones... something like that.

-Stones moved by hand, or by an animal?
I think they also use animals, but it can be done by hand by women, although in this case the actions would be of a ritualistic nature.

-What is the bread shaped like?
It's a round, flat, low bread, but there's also...

-What colour is it, dark or light?
Fairly light.

-Is the chaff visible in the bread, or not?
Well, something can be seen... it's a bit coarse.

After qualifying as an astronomer-astrologer, Alex obviously continues his preparation...

JOURNEYS OUT OF THE BODY

-Move forward in that life, to when you've reached a higher level.
It's not that the preparation ends there, it still continues for a while. Now begins the part involving travels outside the body. It's time to practice this in the Nuraghe with the other 11 in the group. The reuniting with the Great Consciousness occurs at this level. This ceremony has a name, a sacred name... It has to do with the building itself. It's composed of the root word **NURCE** *(pronounced "noor-che")*.

This subject looks to be interesting – it's worth delving into.

-Is Nurce the name of the Nuraghe?
No, no. Nurce is in the sacred word. **NUR** is part of this sacred word...

-What does NUR mean in your language?
It means light, this light that is reached.

-NUR; is there another word? Is it a compound word?
Yes, yes, then there are other syllables, but I can't remember them... In this ceremony I'm inside the main room of the Nuraghe. I'm sitting on a stone in bare feet. I'm sitting on a niche which is... the central one.

-The central niche which is in front of the entrance?
Umm... in the main room... but there are also other people around.

-Are they also taking part in this same ceremony?
Yes, like they're accompanying me on the journey...

-Are they more experienced than you?
No, no, we're at the same level and so they can assist me on this journey through the use of sounds... everything happens by the use of sounds.

Once again the importance of sound is emphasized. A general question is needed to obtain a more detailed answer...

-Are the sounds those of a drum or chants?
They're syllables, syllables which resonate perfectly inside the Nuraghe and this resonance induces a deep meditative state, and then one is able to leave the body. They're syllables which allow the leaving of one's body and are almost the same as those used to make the stones lighter. They're arranged a little differently, in that the sequence may change, but they are similar. There's the sound NUR, a sound like AK, then I always get this sequence: **ZAN, AK, NUR**... There are other syllables, but I don't remember them... I only remember these.

This is an induced Out of Body Experience (OBE or astral travelling). For further information see APPENDIX C: THE OBE. Incidentally, in Arabic the word NUR means LIGHT.

-*Who says them?*
In this case, for the astral journey, the people present say them; they are seated there to create this resonance which allows the journey.

-*So it's all of you yourselves who make the sounds or somebody else?*
No, it's us, but the person below doesn't say anything; he has to simply listen and tune in to these resonances... One makes the journey and the others accompany him...
We're leaning on backrests, they're the Nuraghe stones; it's all very simple. These structures are really very basic and minimal.

What happens during this astral journey? Let's see...

-*What happens when you leave? Describe the journey.*
I'm leaving my body like a spiral of smoke extending upwards. I'm in a tunnel which has a light at the end. I go into the light and it's an amazing feeling: I lose my sense of self and become one with it. It's wonderful: such a huge joy.
The light is made up of a myriad of shiny particles, each of them a consciousness. The light itself is CONSCIOUSNESS, SERENITY, HAPPINESS. I have to go back, but I don't want to leave it; it's an unforgettable experience.
I feel a strong sense of togertheness among the priests who do this, a deep tie, very harmonious and... there's a common intent. I felt it earlier, much earlier, moving forward with a common task, being very united, perfectly united. It's almost like being of one mind, to complete what must be done... This is a beautiful sense of unity.

-*Do you see anything connecting you to your body?*
It's like a silvery cord of energy. I know that I'm able to return, because they'll call me back at the right time: I'm not entirely alone on the journey.

-*How big is it?*
We can imagine it like a spinal cord. This cord becomes longer as I move, but there's no effort.

-*Where are you going now?*
Now I'm going... like I'm going into space... I enter a different state of consciousness: there's a huge sense of freedom, of peace and bliss. I don't see other people. I see myself enter a place... of energy... of light.
I see myself arrive at this place of much light. I become one with this light...

-*What do you look like while you're travelling?*
Pure consciousness. I don't have hands or feet, nor a body.

-*You become one with the light and what do you feel once inside?*
Really good. There's a sense of oneness, of peace; I'm surrounded by light...

-*Do you lose your sense of self or not?*
When inside... of course one's sense of self is lost, but I'm sure of always having a connection, because I have to return...

-*What purpose does this light, this entity, have in the Universe?*
It creates. I'm only one small part of many.

-When you leave this Great Consciousness and return to earth or elsewhere, what must you do, all of you smaller parts?
Teach about the existence of this reality.

> *The purposes of this type of initiation ceremony with respect to its participants is twofold:*
> *1) To strengthen or consolidate one's sense of belonging to a group of people all in accord with each other and who all have a common task.*
> *2) To eliminate the fear of death – and all other fears along with it – thus rendering the initiate strong and not susceptible to blackmail.*
> *But let's see what Alex tells us about the non-initiated and then the initiated...*

-Seeing as you have undergone this experience of travelling from the Nuraghe, it must mean that you possess something which allows you to fuse with the Great Consciousness. Amongst your people does everyone have this something, or only a few?
Yes, everyone. There's an attempt to prepare them and it's a very long path: there are some who make it, and others who don't.

-So, if I understand correctly, some can access the Great Consciousness and others can't.
Yes, those who are chosen to undertake the path can do it, but at times don't make it due to lack of will. They fail because of lack of discipline. A lot of willpower is necessary, lots of self-discipline and so they fail because of this: they don't put in enough... intention. They can all reach a certain level but some possess superior abilities which develop easily, and so get to higher levels without much effort.

-Why do they have greater abilities? Have they had more previous lives or do they have something else?
Of course, yes, they've had more previous lives, but it's as if they have something within which is more... which is stronger... they have this ability to concentrate, this willpower, which is very strong and decisive.

-Do you have a name for this ability?
It has a name. It doesn't come to mind, but it exists. It's a combination of abilities: concentration, will, determination.
But there's also more, there's a psychic ability linked to intuition, to concentration, the ability to keep the mind absolutely quiet so that the quieted mind can then do anything... It takes time.
I don't think everyone can get there, but it definitely requires lots of time.

-Now you're joined to the Great Consciousness; what brings you back?
The work which needs to be done.

-What is your work in that life?
To pass on what I've learnt and to help teach others.

-What happens at this point?
I see that when I acquire the knowledge of the "soul's" survival, it becomes a very important subject for me, and now all the preparing I do for astral travelling becomes extremely important.

This answer verifies the importance of a knowledge of the survival of consciousness after death.

-Now that you are clear about the "soul", take a look at your people: you said that everyone has a "soul", but presumably not all "souls" are at the same level...
No.

It's a good moment now to inquire about the evolutionary level of these "souls" (or consciousnesses).

-So if we divide them into three tiers: low, middle, and high, what are the relative percentages of each tier? How many are in the high bracket?
Could be about 10%...

-And the middle?
Umm... 60%...

-Consequently about 30% are in the low category... Would you know if those in the low or medium categories are bound to move up, or are there some who regress?
Well... we can say that the people's consciousness is already quite advanced, so even those at the low level are relatively aware because the basic consciousness is well-developed.

Now we can ask, indirectly, if daily life among Alex's people includes a strong clash between good and evil, of light vs dark...

-Within the people of the village, how many are there without a "soul"?
I don't see anyone without a "soul".

-Is anyone leaning towards the dark side?
No, there's lots of harmony.

-So this is a people who, as a whole, is turned towards the light side?
Yes, there's much harmony... much harmony.

-But are they conscious of having a "soul"?
Well, everyone understands the concept of the "soul's" survival and this can even be deduced from the burial methods...

-So people are taught from early on that the soul survives the body...
Yes.

-However they're not taught about reincarnation, is that correct?
Yes, that subject is reserved for the more advanced levels.

Even if this idea is not taught directly, it probably still filters through in some way. Basically people lacking a specific teaching don't grasp the deeper significance. We need to ask something more...

-Are those of the low and middle tiers aware of the existence of a superior order of creation?

Of a superior order yes.

-Do these people fear punishment after death, or do they conduct themselves properly simply because they believe it's right to do so?
No, they have no fear... There is absolutely no fear.

> *The previous question's true purpose was to determine if Alex's people is under the rule of a religious power, but the absence of fear in people seems to exclude this possibility*
> *In fact, usually religious power is not imposed, but "given voluntarily" by a frightened populace to the clergy which acts as an "intermediary" between individuals and a remote, all-powerful deity.*
> *The threat used to frighten people is simple: seeing as the soul is immortal but not the body, which incarnates only once, at one's death the soul will be given a definitive judgement by that deity and will be rewarded if considered worthy – meaning the person has been obedient to the intermediaries, these being the deity's self-appointed representatives on earth – or eternally punished if the soul has been bad – meaning that it hasn't behaved in the appropriate manner as determined by these intermediaries, whose rights to determine are, according to them, divinely bestowed.*
> *The threat of eternal punishment creates fear in the believers making them willingly give up their power to the deity's self-styled representatives.*

-What happens when you begin to learn the significance of travelling to join the great soul?
Ah, this is a very important part of my life...

-Do the women have a ceremony which is equivalent to a journey to the great soul? Does your wife undergo this also?
I believe some women can attain this too... That they can achieve this knowledge, despite not being part of the governing body.

-How much time has elapsed between passing your astrology exam and the ceremony for journeying to the great soul?
I had acquired all this knowledge by approximately the age of thirty.

> *In practical terms this means that the schooling of someone in authority lasts more than 20 years (from around eight years old until about thirty), before being eligible to work at a high level.*
> *Keeping in mind that the average life span of these people was much less than that of today, this is an extremely long time.*

-At this point have both your children undergone their rites of passage?
Yes.

-Have they also been selected?
Yes, they're doing their course...

-Do they do it at Orroli or elsewhere?
At the moment they're still in the village.

Alex is by now at a very high level: it's time to ask him what he now knows about ceremonies.

-Are the ceremonies at Orroli the same as those of your home village?
Generally speaking, yes. Now though, having reached this level, there are ceremonies I didn't previously know about, which are those for the priests.

-You mean ceremonies for priests only...
And for high level priestesses.

-What ceremonies are these?
For example the solstice ones inside the Nuraghe, which are not accessible to others.

-What happens during these ceremonies?
In these ceremonies they work on the subtle body, on the expansion of consciousness, on increasing awareness...

-Both men and women do this?
Yes, and then only for the elect.

Apparently, as Alex was saying earlier, even though there are clearly-defined differences in skills and knowledge between the male and female institutions, initiation into the highest level is not restricted only to men destined to govern: thus further proof of meritocratic selection.

-And what ceremonies were there at Bitti?
Bitti is a ceremonial village: it's different there...

-While you were all in the process of building, were any ceremonies held there?
Not during construction. At that time we were working to make the village, we didn't have ceremonies.

-Are healing ceremonies held in sacred villages or not?
Let's see then, not at Bitti: I can only see ceremonies for rites of passage, for tests, therefore that one is a village for initiation...

-You mean for sexual initiation...
Yes, precisely for the rites of passage from childhood to adulthood, and for choosing those who will continue to carry on the knowledge, but I don't see any for healing.

-But in other villages...
I'll see if anything else comes to me regarding ceremonial villages for healing... I don't see them at the moment: just this one at Bitti.

-Have you seen different ceremonial villages?
Not in that life: I was at Bitti, then Orroli and...

-Now let's return to Orroli. Are the solstice ceremonies inside the Nuraghi - those for expansion of consciousness - held before or after the ceremony for going to the great soul?
As I see it, some time must pass before the astral journey: it's necessary to first expand one's awareness and consciousness. Only after this can one begin.

At this point Alex should be about to begin his career, carrying out his public duties...

AMONG THE 12 GOVERNORS

-After rejoining the great soul do you then move up a level, or continue as an astrologer?
I do my astrological work, then the more institutional job related to the decisions for governing the people of the village, and finally the astral travelling. All of these must be fostered.

-Why do you say "decisions for governing the people of the village"?
Because I'm one of the 12.

Finally we can ask questions about the 12 governors of Orroli and obtain detailed answers, given that Alex is now one of them.

-What is your job?
Astronomy.

-At what age did you attain that position?
At around 35… at 35 years old I already had an important job, regarding knowledge of the stars. Then, at a certain time, I begin to work with the traditions.

-When did you join the 12? Before the ceremony when you went to the great soul or after?
After.

-Is it this ceremony for rejoining the great soul which allows entry into the 12?
Yes, otherwise entry into the 12 is not allowed.

Therefore only those no longer subject to fear can join the group of 12. This guarantees independence and objectivity.

-At this stage you have two tasks: as part of the 12 who run the village, and studying the stars...
Yes, but I also have to work on personal development... This must continue, so we also do astral travelling to enhance and maintain our personal knowledge.

-Where do you do the astral journeys from?
Inside the Nuraghe.

The primarily ceremonial purpose of the Nuraghe is reasserted.
It's now possible to ask specific questions about what exactly constitutes the astral journey ceremony.

-Are you by yourself or are there others present?
No, with others. Always with other members of the 12.

-Do you all astral travel together... or one at a time?
There's one who directs the traveller while the others are seated around him. So everyone eventually has a turn.

-What does the traveller go to see?
He goes to learn... to learn more. The journey is tied to spiritual knowledge...

-How do you acquire this spiritual knowledge? By communicating with astral entities, or just by searching for the truth on your own?
Well, we make contact with these Beings of Light... yes, Beings of Light, which are advanced beings...

-Are they "souls" with some kind of body of light, or are they something else?
They seem ethereal... It's light, you see.

-And you can communicate with them...
Yes.

-Do you have these astral journeys regularly?
Fairly often...

-Every day?
Not every day, but now and again.

-On the day when you have the astral journeys, do all 12 have a turn to go?
No, no: just one. One at a time.

-So you have roughly one astral voyage per month... is that about right?
More or less... Like that actually, yes.

> *Now that he's a member of the 12, we can ask Alex how he organizes his life with respect to his duties and what exactly are his relationships with the other 11; at the moment they seem to behave as one person.*

-What do you do during these periods of spiritual elevation, apart from these ceremonies?
Well, I work in my field.

-You continue your work on the stars?
Yes, that's my role.

-Usually at night you go and study the stars... is that so?
Yes, I absolutely must study directly by observation the relationships between the stars.

-Does your teacher at the time - who according to what you told me earlier, is your astrology teacher in this life - also teach you theory, or does he only give you practical guidance?

Well, it's mostly a practical form of teaching, because we look at the different aspects of the sky and also learn the meanings these may have with respect to predictions, but in this phase I'm now independent: I do my work without recourse to the teacher. I must observe precisely the positions of the stars and see if they communicate things which may be important, such as events for example.

-And then who do you tell these things to?
I tell the other priests. Of course I can also consult my teacher, but I tell the other 11.

-So when you discover something of significance you tell the 12. Do you tell all of them or only one?
No, I talk to all of them during the meetings. I watch the stars' positions and if they communicate something which could be important, I say so.

-Do the others look for themselves in any case, just to check?
No, not usually. Everyone has his own task, and is trusted.

Further confirmation of the mutual trust among the 12.

-What type of announcements do you make?
I can advise when there's something, for example, which may indicate a difficult period in the weather. Yes, this is important for agriculture...

-Let's revise so far: you're one of the 12 who govern Orroli, you study the stars, you astral travel which helps your personal development and of course you take care of your family as best as you can, given your commitments. I suppose your family doesn't have much need for you seeing as your children are grown up and your wife is a priestess, in which case your family would have become less important... Is that right, or is it still as important as earlier?
Yes, those are my commitments and family is always important, however the children are on their own path, they're more independent because they're married and have settled into their own lives.

-Do you and your wife live by yourselves in the hut?
Yes.

An opportunity here to ask Alex why he said that he will be in charge of the traditions.

-At this stage do you have access to the traditions?
For me this is very important. There are other specializations from which to choose if one wants. I absolutely want to do the one on traditions, this one interests me. I see that I will meet with one of the top men whose job is the traditions; I'll go to school directly to him to learn these traditions.

Alex confirms that he will be involved in depth with his people's traditions.

-Do you know him? Is he present in your current life?
I think it's Max (*pseudonym*)... yes it is. At a certain time along the path we must learn the traditions. At this particular level, we can't progress further unless we know the traditions. This is at a high level. Only a few can learn them.

-Are these few part of the groups who run the communities?
Only some of them, not all.

-And what job will they have?
They carry on the traditions. They don't necessarily have to be part of a group of 12, but their work is to look after the tradition.
This work is really very fundamental – the tradition must not be lost.

-Are they equal to those who teach?
No, they're higher, just below the 12 sages. Those who hold the tradition have a fundamental role.

> *We can deduce that, as far as decisions are concerned, at the top are the 12 sages of Mount Sirai, followed by the 12 governors of Orroli, but as well as these, immediately below the 12 sages and without decision-making responsibilities are the High Keepers of the Tradition (of which Alex will be a part), below which are the Specialist Teachers.*

-You're interested in also learning about the tradition and you notify others about this?
Yes.

-And what do they say?
That I need to also ask those further up, the 12 high priests of Mount Sirai.

-At that time are you still in telepathic contact with me or have I died?
No, you haven't died yet.

-So you contact me telepathically?
No, I go... I see myself going to Mount Sirai.

> *A golden opportunity for an entire series of questions to clear up the facts about the highest decision-making authority.*

AT MOUNT SIRAI

STUDYING THE TRADITION

-Do you encounter difficulties going to Mt Sirai? Are people along the way friendly?
I don't encounter any difficulties.

-What do the 12 men from Mt Sirai tell you? Are you allowed to study the tradition?
First I must justify my request, then they approve it and let me meet the one from their group who is in charge of traditions, because now I need to study with one of the great priests.

-Why do you need to go to the 12 from Mt Sirai to study tradition? Isn't there one at Orroli who can teach it?
At Orroli there is one who is entrusted with the tradition and I don't need to reach a higher level than him, but I can't learn from him because we're at the same level. My teacher can't be at my level: I have to learn from a teacher of higher rank.

> *This wise procedure is very interesting: it guarantees that all the High Keepers of the Tradition have the same knowledge of the traditions, because they learn directly from the highest official trustee.*

-Do you remain at Mt Sirai to study or do you go back?
I go back. The Great Priest of Mt Sirai will be teaching me about the tradition, but we need to come to an arrangement: whether he will come to Orroli or I will go to Mt Sirai... we need to decide on this.

-So what arrangement do you come to?
I think I'll return to Mt Sirai...

-So you see me again at Mt Sirai?
Yes.

-By now we're almost equal rank. Is there more familiarity between us or is the relationship still formal?
The relationship is still formal.

-How old are you now?
Around 35.

-What happens now?
I have to dedicate some time to this study: I go to Mt Sirai.

-And after that you return to Orroli?
Yes, that's the place where I spend most of my life... I live at Orroli my entire life.

And now a series of test and investigative questions...

-Is the knowledge of the tradition you acquire at a more advanced level than that of your colleague from the 12 at Orroli?
No, it's at the same level: I'm not at a more advanced level, but that isn't my job anyway. To gain a deeper understanding of that subject is just my own personal desire.

-So in the group of 12 there are two of you who have more or less equal knowledge of the same things...
Yes.

-Does the tradition expert also have another job or just that one?
If one wants to, he can choose to increase his knowledge about something else, but his job within the 12 remains the same.

-Once you've learnt the tradition, what do you then do?
My job is... to teach it to others.

-And your teacher is the person who is Max in this life...
Yes.

-He was one of the top 12 sages...
Yes.

-What does he teach you?
He uses a very particular form of language - it's almost as if I have to learn a new language - which is very very strange, but I really like it a lot. It's not at all a written language; everything must be memorized.

> *Alex reasserts that his ethnic group employs the custom of oral transmission of knowledge (wisely rendering the knowledge inaccessible to those who have no right to it).*
> *In this particular case the concepts are evidently passed on in a language which is more ancient than that used in Alex's time, which has inevitably evolved with respect to the earlier one.*

ORIGINS AND THE FLOOD

-Do you know when the Great Flood occurred, according to that tradition you have learnt well?
I get a date: **9,500**...

-… before Christ, so 11,500 years ago... is this the time of the Flood, that which we call the Great Flood?
There were huge changes... Yes, it's a period of great changes.

> *This date could also be influenced by cultural conditioning from a knowledge of the works of Plato (the dialogues "Timaeus" and "Critias") in which Atlantis is mentioned and that it was destroyed 9,000 years before Solon.*

Solon lived in Athens between 638 and 558 BC, therefore if we begin with a date of 600 BC, we get 9,600 years before Christ, or approximately 11,600 years ago, which is consistent with the 9,500 + 2,000 = 11,500 stated by Alex.
Let's try now to learn what happened, according to the traditions, during the so-called Great Flood....

-*What caused it?*
I think a change in... an inversion...

-*An inversion of the magnetic poles or something else?*
Something else. The effects were on water. Some kind of substantial melting. Anyway the effect was definitely on water.
It took time, it wasn't sudden. It was even known that it would happen. The Sages knew about it and were saying that the water levels will rise.
They learnt it from something to do with the moon. They knew from watching the moon that these changes would occur. Not everyone was told about it; only some knew, and they looked for safe places to go where the cataclysm would have little effect, so as to continue life. Places on high mountains.

-*What exactly happened?*
The water levels rose quickly. It was a sudden event.
The tradition refers to a sudden event... a period of many days of darkness... then gradually life resumed but it took time for things to return to normal... lots of time... It was a new world... it was really very difficult, there was great destruction caused by water.

-*Did the people move to the mountains before the cataclysm?*
Yes, people did move to the mountains, but I see that this also happened elsewhere such as Egypt, and even here in Sardinia. A similar thing also occurred in Turkey. Same goes for the regions to the east, possibly in the Himalayas, and in America, in the Andes.

-*Did the Sardinian people have any contacts with what is present-day Tibet, with the Himalayas?*
Some of their people moved to mountainous areas too, but there were no direct contacts.

-*Were people able to grow food from the land?*
It took a long time before it could be grown again...

-*In the meantime how did people live?*
It was a very difficult period... survival was very difficult. People moved around a lot from place to place. This is how they survived. It took time to start again, to re-build organized communities.

-*In the meantime how was the tradition passed on? How were the sages replaced?*
They were able to prepare new students and the tradition continued to be passed on.

We can ask if there happened to be a sudden change in orientation of the earth's axis...

-*There were floods, periods of darkness, but even before then there were those who studied the skies and therefore would have spoken about what had changed in the sky...*

Well yes, some points of reference had changed... There certainly were some changes; I'm looking now... Well, the point of reference in the sky...

> *The above-mentioned "point of reference" is the North Celestial Pole, in other words the projection into the sky of the earth's rotational axis – the point around which all the stars appear to rotate.*
> *The aim is to learn where it was so as to calculate an approximate date based on the precession of the equinoxes.*

-See if they had told you what it was previously, this point of reference in the sky.
Probably something to do with another constellation... Cygnus.

-So the North Celestial Pole was in Cygnus... which star in Cygnus?
I think it's on one side...

-Is it the one towards the current North Pole, or another?
Seems like that one...I just had a look at it...

> *This statement, based on the cycle of precession of the equinoxes, implies a very ancient date: around 16,000 years ago (Fig. 19).*

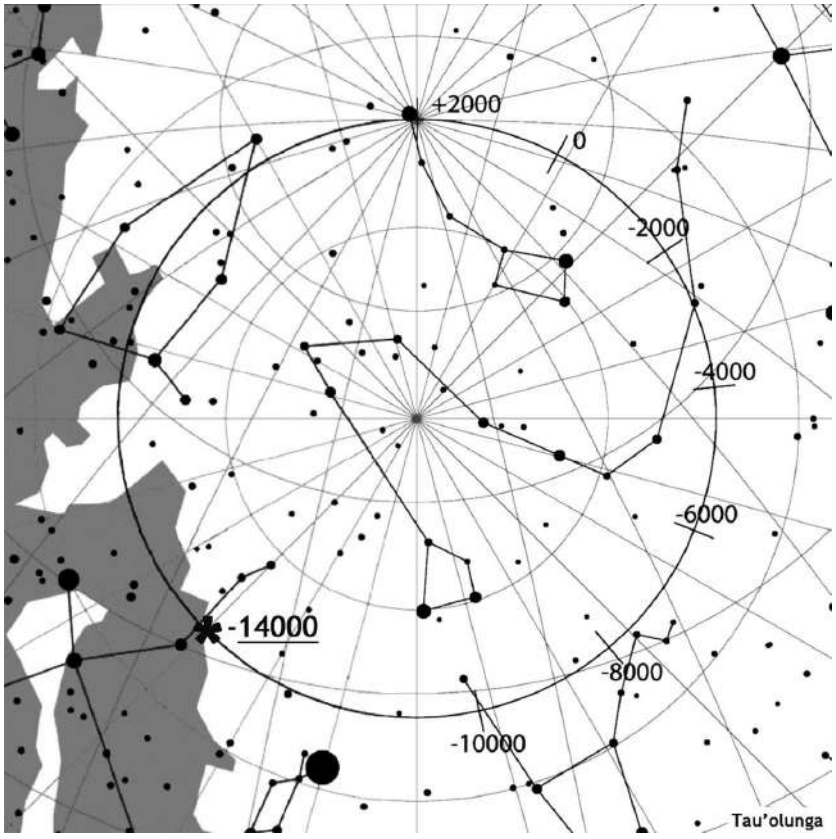

Fig. 19 – The North Celestial Pole today (+2000) and as it appeared in 14,000 BC.

-Do you have more to say?
The tradition speaks of these changes, which occur in cycles...

-Caused by what? Does a celestial body collide with earth, or is it the earth itself undergoing changes?
The earth, the cosmos... Because everything is based upon cycles, large changes occur cyclically.

-Are the cycles regular or irregular?
Regular... regular cycles. At the end of each cycle of 12 constellations, there's a great change... that great change.

> *The "cycle of 12 constellations" is obviously the cycle of precession of the equinoxes (also called the Great Cycle), which lasts around 25,800 years. For further information see APPENDIX D: PRECESSION OF THE EQUINOXES.*

-So it's the precessional cycle of 25,800 years, or was it different then?
Umm, I don't think it was different...

-Do you think it was different or not?
No, it's an ancient cycle.

> *Even assuming that at that time there was a sudden change in the orientation of the earth's rotational axis, it seems that according to the traditions as given by Alex, the precessional cycle was not appreciably affected.*

-When do the changes occur?
When the cycle ends: the sudden changes are possibly the result of a change in equilibrium.

-As far as you know, is the cycle at its end, or will it end at another time? Or are we halfway through? If the cataclysm occurred at 9,500 BC, which was 11,500 years ago, then we're more or less midway along a Great Cycle...
Yes, but not now... No, no, it's not ending now: we're in an era of changes in vibration and therefore still undergoing big changes. It's not the end of the entire cycle, so there's no need to fear great upheavals. No.

> *Good news!*
> *It's now time to probe further into the origins of Alex's ethnic group and its spread.*

-Where do your people come from?
From the north, the lands in the north. We could say Scotland. We obtained our knowledge of the skies from them.

-During the times of the Tuatha De Danaan?
Before that.

-How did your people arrive on earth?
It's a people of sages, very wise, who continue doing the creation project. They do it in the entire universe.
Their minds are like mirrors: they know everything. They're almost ethereal, white, ethereal forms. They're called **Beings of Light**. They came to earth and settled here to continue with the creation project some 30,000 years ago.

Thus the tradition speaks of an extraterrestrial origin. Let's try to learn more.

-More than one precessional cycle?
Yes.

-Did they arrive on a spaceship?
No, they don't need it.

-What do they do on this planet?
They settle in various parts, for example present-day Canada and Northern Europe – Finland, Scotland – and from there, very gradually, they spread further.

-Even in Siberia?
Umm... no, Scotland... I can see that from Finland they travel down until they reach the Balkans, and then continue to the Anatolian peninsula.

-How do they arrive in Sardinia?
I can see they leave Scotland and move down: Ireland, then present-day England, France, the Iberian peninsula, Corsica, Sardinia, and they even go further down: Libya, North Africa, the Canary Islands. On the other side there's Canada, USA, Mexico, then they continue down into South America.

-Do they go to Asia also?
Asia... umm… no.

-Then what do they do?
Establish a civilization which has a fundamental knowledge. They mix with indigenous populations (*sighs*) and then establish local civilizations based on this same knowledge.

-When the Beings of Light – those who eventually created the Sardinian ethnic group – arrived on earth, did they create new bodies or use those already in existence?
Actually they didn't create all the ethnic groups, just one part, ours. They arrived in the north... when they arrived they were already humans.

-Did they have physical bodies?
Yes. They lived in physical bodies, and were in contact with other worlds. I can see they were in contact with other worlds...

-Take a look at which worlds they are.
There was a continuous contact which these men – these who were advanced – had with other worlds... the worlds from which they came. They even did these body movements to facilitate this contact.

-They performed these body movements from the time they arrived on earth, you said around 30,000 years ago: can you confirm this?
I'm looking... wait...

-Take your time.

I don't see any specific body movements at the beginning... contact was very easy, so...it's as if it was lost over time. The first people arrived even before that time, up to 50,000 years ago... these very strong beings.

-*Were they the same as others on the planet or different?*
I see them as beings of energy... very fluid-like...

-*Were their physical bodies like those on earth?*
Yes.

-*How did they obtain these physical bodies? Did they modify earth bodies or make something new?*
They used those on earth... they used the earth matrix, but they brought about some changes, many changes...

-*Changes to DNA or to something else?*
To DNA yes. They modified it in such ways as to produce almost perfect beings. Physically then, the Being of Light were almost perfect.

-*What did they do?*
It's as if they had to create themselves a physical body in order to live here, so they made changes. They had to change something in their light bodies to be able to live on this vibrational plane... on earth.

-*And what changes did they make to DNA?*
They changed some components. There are also other things they worked on, because the idea was to become heavier: matter. Yes, to become matter.

-*When they made these changes, were they in the north – in Scotland, Iceland, Finland – or elsewhere?*
They weren't there. I see them still in their own worlds experimenting.

-*Where are their worlds?*
They're very far away. They're not even in this galaxy.

-*How were they able to get here easily... overcome the speed of light?*
By going through... something like... a tunnel.

> *This concept is frequently mentioned during regressions, regardless of the regressor. We need to ask more about it....*

-*Is there a tunnel that emerges into our solar system?*
Yes, it links to this sun.

-*Does this tunnel still emerge into our solar system?*
There are several.

-*How can they be found?*
By possessing a particular knowledge, it's possible to find them; it's possible to know where they are... it's necessary to know the Universe very well... and to be an energy form too. With an

understanding of this concept of energy it's then possible to better understand... If the knowledge that we are energy gradually spreads and becomes more common, then they can be found. The more this concept is internalized by beings, the easier it will be

- *What part of the Universe did the Beings of Light come from?*
Some places are close and others further away.

-*So not all of the Beings of Light who arrived 50,000 years ago came from the same place?*
The traditions of our ethnic group carried memories from the earliest times, however there have been cataclysms which have effectively deleted much from memory; despite this, some things were preserved, most of all in Egypt. It's a shame that so much has been lost... In Egypt they knew about these places of origin.

> *This too is interesting news in that it creates a parallel between the Nuragic and Egyptian cultures, and suggests research in Egypt may also be useful.*

-*But not in Sardinia though?*
I don't know about Sardinia, but they knew a little about the origins from the tradition stories.

> *And now some questions on the link between Alex's ethnic group, Sardinia and the era of the Flood.*

-*Does the tradition say that your people arrived in Sardinia before or after the Flood?*
There were definitely people there before the Flood.

-*But were your people there beforehand?*
Some were there even beforehand; most of them arrived afterwards. But there were other people...

-*Where did these people who were already there originally come from?*
They were from the Mediterranean area.

-*Had they arrived from the north?*
No, WE were from the north.

-*So they had darker skin and black hair...*
Yes, they were from around the Mediterranean.

-*So in Sardinia the Flood didn't cause much damage?*
There was damage, but some of the people managed to survive.

-*When was it that they began building the Giants' Graves, then the Sacred Wells, the Nuraghi..?*
They had begun even before the Flood.

> *For more information on this topic, refer to the chapter titled: PRE-ROMAN SARDINIA.*

-*Are any examples of these from the time before the Flood still extant?*
Some still exist – those in Northern Sardinia. Those in **Palau**, for example, are very ancient.

-Are there any others?
Those at **Gallura** are the oldest. Many had established themselves there because of the power present at the site.

> *The Gallura (Fig. 03) is situated in North-east Sardinia and is separated from Corsica by a small strait called the Straits of Boniface, in which there is a small archipelago, its two largest and most famous islands being La Maddalena and Caprera.*

-How old is the Giants' Grave at Li Mizzani?
It dates to before the Flood. Not long before: 1,000 to 1,500 years before.

> *Li Mizza*ni *(41° 08' 29" N ; 9° 19' 58" E) lies on the slopes of Mount Canu (41° 08' 00" ; 9° 21' 00" E), a few kilometres west of Palau (41° 10' 00" N ; 9° 22' 00" E) in the northern part of Gallura.*

-So how many years ago?
I see an age of around 10,500 BC.

-In 10,500 BC the Giants' Grave was built and the Flood occurred at roughly 9,500 BC...
Yes.

-And are the Nuraghi contemporary with these?
No.

-Were they built afterwards?
Yes.

-After the Flood?
Most of them definitely after the Flood, long after the Flood.

-Where are the oldest situated?
Let me take a good look, because... most have been destroyed... I'm reviewing a few: they all seem to be more recent, all are more recent.

> *It may be possible to know if there are still buried Nuraghi, and where...*

-Review them all.
... They all seem ancient to me... but they're all destroyed... Umm... maybe some of those covered over... There are still some underground... they must be very ancient.

-Where? Look at where they are.
In the south... there are some in the south too...

-See if there are others.
Yes.

-Near Orroli, by any chance?

There are Nuraghi in that area... but... NO. The older area, that of the Alta Gallura and the Gallura... most of it.... They've been destroyed.
I'm looking at this area... it's very old... I should be able to see. Maybe in the Gallura area... some Nuraghi can be found.

-*Try and single out a buried one that's very old, which can be recognized and found.*
There's even one not far from our area. A small hill under which there's a Nuraghe, in a place not far from the small rural church of Saint Giorgio in Saiacciu (41° 09' 34" N ; 9° 19' 23" E].

-*Towards which direction, north, south, east, west...?*
North... north of San Giorgio. Yes, it's a small hill under which there is definitely a Nuraghe.

-*Are you able to identify the exact one?*
Yes, yes, I know which one it is (Fig. 20).

Fig. 20 - The small hill beneath which, according to the regressor, a Nuraghe is buried (Lu Muntoni loc. Liscia – Palau – OT – 41° 10' 07" N ; 9° 18' 29" E).

-*When do the first Sacred Wells date back to?*
There are even some ancient ones, very ancient, from before the Flood.

-*Do any still exist?*
Yes, some do, very ancient. For example the area around Mount Canu is very ancient.

-*How old are the small temples of Mount Canu?*
The small temples are more recent, from between 1,500 to 1,200 BC... that has been a sacred mountain since ancient times. And then the areas towards the top, higher up, are more ancient.

We may continue now with questions about whether prophecies are also passed on in the ancient traditions....

PROPHECIES

-Move forward along the tradition story until you reach your time. What is about to happen?
There are prophecies about a general decline of life not too far away, which is why at the moment we're trying to strengthen our intention. We're building much more now than in the past, and the structures are more articulated in order to maximize our power, but we won't succeed; this is already known. The 12 sages know it, but we need to do it just the same, it could benefit future generations when man will find himself again in a far-off time, and then there will be a need to recover this ancient way of living and knowledge, therefore everything is done with this in mind, for a distant future. If it were for the near future instead, they wouldn't do anything, because as far as this is concerned things are changing very quickly.

This is truly a non-traditional explanation for why many thousands of Nuraghi were built in Sardinia.
We could ask more about the future...

-Do they know how far off this distant future is, when man will begin to search for his roots?
It's known by observing the precession of the ages. It's possible to know everything. The prophecies say that it will be in the age when there are contacts with aliens. The contacts will be of the good kind and bad kind. It will be the era of big decisions.
Man will be forced to make decisions based on external events, which will bring him to a choice between light and darkness. The choice will depend on few. So if there is any way to help this passage so that man can adhere to the creation project, then it must be done. This is well known here in Sardinia and also in Egypt. In Egypt they will also prepare what is necessary. These two lands will be important for future evolution, at least for this part of the planet. They will be the beacons, but there will also be others. One is linked to another tradition, the eastern one which will become a religion known as Buddhism. This is a beacon for humanity, and then there's also the Andean tradition, which will also be a beacon. There's something also in Oceania... in its tradition. We can see this well.

Interesting! Could there also be prophecies for Mesopotamia?

-And what will Mesopotamia do?
Mesopotamia... That's a centre of lots of negative energies... of war.

-Does the tradition speak of anything else of interest?
There is something that can help, linked to another tradition... if one goes to that which is Britain, in Cornwall. That is another tradition which can help.
Northern Europe has a lighter karma; even being in places in Northern Europe can make man know himself. One should spend more time in Northern Europe – Iceland, Sweden, Norway, Finland – all those places have a light karma; it results from their old tradition. Something remained connected to the energy, it kept this connection. It's possible to re-enter the rhythms of nature and the cosmos. The mistake is to distance oneself from these rhythms. It's an intuitive thing. It's a tradition of very very bright light; initially there was much light but was gradually replaced by darkness.

-Does the tradition of your time say that there will be men and women who will once again find that tradition and bring others onto the right path?

They talk about a very dark time. The solution is unknown because it will depend... The only thing we can do right now is to leave these works for future generations to discover.

Let's hope they will be found. There have certainly been many dark times during the past 100 years...
Let's move on to some questions about the 12 sages of Mount Sirai.

DECISION MAKING

-You have also been to Mount Sirai. Do you know how the 12 sages at Mt Sirai come to their decisions? Are they continuously given news by informants, or do they obtain their information by their own means, for example telepathically?
They're given information, then reach their decisions unanimously. News can also reach them from the outside, in that they can be told, especially by those who trade and have contacts with foreigners, because it's also quite important to know about events outside the island.

-Do those who travel away from the island for trade purposes have a delegate who regularly goes to Mt Sirai to give reports?
Yes, yes, always.

-And those who collect data from the villages – the supervisors – do they also periodically report to Mt Sirai?
Yes, yes, they meet periodically.

-Now take a good look and clarify for me who sits between the 12 who run the village and the 12 sages from Mt Sirai who govern the entire region.
There are individuals between them who are responsible for particular regions.

-Do these individuals teach in any way?
Yes, but they mostly observe. Yes, because it's important to make the correct choices, so...

-Do you confirm that directly below the 12 sages who govern the whole of Sardinia there's a group who look after the tradition, in that they preserve the tradition...
Yes.

-You told me that among the 12 there is one who is the Guardian of the Tradition. Do you confirm this information?
Yes.

-But there are also others - below the 12 at the top - who look after the tradition and from which we get the Guardian of the Tradition...
Yes.

-What role do these people who study the tradition occupy? Is it a position which is just below the 12 sages but above those who govern individual villages?
From what I can see, of those who govern individual villages, each one specializes in a field... Clearly they do govern, yes... but they haven't mastered all the fields.

-The specialty fields are the same as those of the top 12, therefore within the 12 who govern individual villages there's the Guardian of the Tradition... Do you confirm this or not?
Yes.

-So there is also some sort of intermediate observer...
Yes, those who supervise some villages and who also take care of the boys' development. Their knowledge is across the board... they know a bit of everything, even though they eventually specialize.

-So if I have this right, these individuals are between the top 12 sages and the 12 who govern villages...
Yes, but they have greater abilities than those who govern the villages... more powerful psychic abilities. This role is very important because it ensures the passing on of the people's knowledge... Furthermore each person must occupy the right place...That's fundamental. The supervisors ensure that the right person is chosen for each role. The boy may voice his own predisposition, but these men must attest to this... It's possible that one can even be chosen for another role if there are insufficient candidates or if they consider another role more important... in effect, if it's more suitable for this person.

-These then forward onto the 12 sages of Monte Sirai all that happens in the villages under their supervision?
Yes, there are meetings...

-So the 12 sages control the entire territory because they have an information network, as I understand it...
Yes.

-And in effect, the whole social organization is based upon merit, upon abilities...
Yes, absolutely.

-So personal development is combined with vocation for the achievement of certain levels...
Of course, these boys must be educated by those higher up who specialize in specific types of instruction...

> *We see details emerging of a social structure which is highly organized and runs smoothly, and which is based on skill and a devotion to its people.*
> *But let's see how things are between the 12 governors of Orroli...*

BACK TO ORROLI

THE TWELVE GOVERNORS

-Are those in charge of a community always in groups of 12?
Always 12. There are many groups, because each community has its own dedicated guide-group. I am a part of this group, the part that deals with the men.
I see men and women working together. There are women too, but they have other different roles.

-How many people are there in a community?
The number varies: the smallest have about a hundred people, and the largest several hundred, maybe up to 600. In every case they're never very large.

> *It follows that the 12 in charge are able to know every person in their village; they therefore have a very close relationship with the people.*

-What do these communities do?
Hunting, fishing... many use snares; a bit of agriculture, even animal rearing.

-What sort of things do they trade?
Minerals. The land is rich in minerals. Also stone, obsidian.

-Does each community build its own sacred site, or do they unite to build common sacred sites?
Each one builds its own, but at times they can unite... Each community builds more than one Nuraghe. This is more than anything the age of the Nuraghi; they also build temples and Giants' Graves, but mostly Nuraghi. This is the age of the Nuraghi. There's been much development in the field regarding the sky and observing the stars, so there's a requirement to build more Nuraghi in such a way that they're all within sight of each other and form distinct geometric shapes, so as to bring the harmony of the skies to the earth.

-Are the geometric shapes like those on earth or copied from the constellations?
The shapes are also earth-based; they look for certain places on the ground where the energy is considered to be suitable (*so-called positive energy*) and the Nuraghi are built according to the configuration of these special points.

-Who finds these positive energy points?
The person responsible for the building. In the group of 12 there's somebody whose task it is to find these sites.

-Is there an astrologer?
The astronomer is also the astrologer.

-In the community what role does the astrologer/astronomer have?
This person is now more important than in earlier times. It's a time of much demand (*smiles*) for astronomers/astrologers. There's a need for many many people to become experts in this art

(*smiles again*), because it's a time when the connection to the sky is felt very much and there's a need for those who know how to work with it.

-*What are these priests called?*
The name has something to do with light: something like Priests of Light, Warriors of Light, Beings of Light. **Beings of Light** is best. It refers to the ability of the Nuraghe, due to its particular structure, to convey spiritual light: hence they are the men of the light. The Nuraghe brings illumination, in the spiritual sense: the priests can then pass this on.

-*Why do they use the term "light"?*
Because the tops of the Nuraghi are designed to allow sunlight in, but also symbolically the light of divine knowledge, the light of the universe. The light manifests itself through their work.

-*Do the men and women of the village, those who trade and go about their usual daily business, ever use these astronomers/astrologers?*
No, they are at a much higher level: they don't interact with the general population because they are involved with higher work. There are others who do that, who are competent but work at a lower level. These work in small temples rather than the Nuraghe; they dispense their services directly to the people. The small temples are used for consultations, but not by the astronomer/astrologer. He has more important work which is to do with running the nation: he must be able to foresee events and alert the people to these, as well as support those who run the communities. The general population go to the men and women – priests and priestesses – who work in the temples, while these in turn go to the astrologer/astronomer for clarification and advice.

-*So therefore the astronomer/astrologer deals with the general proceedings of the community. Does he make predictions for the future? In effect, does he do horoscopes?*
They're not horoscopes, he makes forecasts for the nation, people's events: where the people must go, in which direction to go, what needs doing. They also assist people who help others in advising individuals which direction to take in life; in any case, their work is at a very very high level.

-*Is there an astronomer/astrologer even within the top group of 12?*
All 12 of them are experts in astronomy and astrology. This is the highest achievement: without it, they can't be part of the top 12. Furthermore they each specialize in a field, but it's less important than astronomy/astrology.

-*What is the main purpose of this top level skill in astronomy/astrology?*
Encounters with other worlds – this is very obvious – and a connection with the energy of the universe.

-*Is the energy of the universe whole or divided into parts?*
The energy is whole... there's only one: it's connected to the Great Consciousness.

-*Are they essentially the same thing, or two different things?*
I'd say yes... I wanted to say something more about this universal energy. It's very beautiful, because these top 12 are in contact with the universal energy and therefore with the purpose of creation. Clearly they must proceed in accordance with this purpose: this is why they are at such a high level. They can't act in ways which are not in accordance with this purpose, so this contact

with the great consciousness serves as their reminder to follow the path laid out by creation. This is the reason they want to create harmony on earth, which is also aided by the elements and the appropriate use of them, and by the buildings being arranged in exactly the right geometric positions.

-The 12 have to contact other worlds. Is that the correct term: worlds?
Yes. These contacts with other worlds are with entities at their same level.

-How do these 12 define themselves?
Something to do with light. Something like Warriors of Light. Yes: **Warriors of Light**.

-These 12 individuals who, as you said, don't age and can leave their bodies when their work is done, where do they go then?
They leave their bodies, but they're already part of another reality... They can go elsewhere or on earth: anywhere. They are already from an advanced level, they're not very earthly...

-Do they do this guiding work on other planets, in other parts of the Universe?
Yes, they can. They can move about in the universe.

-So, if I understand correctly, there are entities who are a direct extension of the Great Consciousness and are in contact with each other wherever they may be...
Exactly. It's something very vast, regarding the entire universe: the creation project.

-Is there an opposing plan to this one?
At this time on the island this light project is going well, but everyone knows it requires hard work because this state of affairs can degrade, everything can be lost, so we must be very, very strong. That's why it's necessary to be so well-trained: much strength is needed to keep this project going, so we could say there is, effectively, something which is in opposition. Inside the Nuraghe they receive the strength they need to maintain this perfect balance, as well as the concentration required to continue the creation project. This is why the Nuraghi are built so that they are in alignment with this harmony . Lots and lots of strength is needed, a huge amount of energy to keep this in motion...

-Does one of the 12 control this energy?
No, they all do it together…

It's finally time to ask what the specializations of the 12 governors are and what exactly they consist of...

-What do the 12 specialize in, apart from astronomy/astrology?
There's **Architecture**, then there's geometry of the earth - **Geomancy**. The one who finds the sites for the Nuraghi isn't the architect, it's the Geomancer. He's more than a diviner, because he has to know all the different energies, not just that of water. Therefore the geomancer looks at the entire area: what he does is wonderful. Firstly the Geomancer determines the appropriate sites on the land, then the Architect designs the project and builds the Nuraghi on those points. These two are very important, apart from the **Astronomer/Astrologer**, because this is a time of lots and lots of construction.

-And who else is there?

There's the **Doctor,** the one who heals, his concern is the body and he's important too. Most of all he treats energetically, he works a lot with energy. He works with the stones on the island... no need for crystals. I see that he doesn't require anything else other than the island's stones. There are lots of them... As he is sculpting the stone, he concentrates on the intention of healing the patient, thus conferring this intention onto the stone, which the patient regards as the source of the healing. Nothing else is needed. While he works on the stone, he also mentally transmits this healing intention to the patient.

-Does he put any marks or symbols on the stone or is it just the shape that counts?
It's the shape that counts most... he works with that.

-Apart from the Doctor, who else is there?
There's also the expert in herbs, let's call him the **Herbalist**. He knows lots of them: thousands. Very many indeed.

-And then who else?
One works as the **Oracle**, but it's different to those at lower levels. He assists the Astronomer/Astrologer in making forecasts, but is less specialized in some ways than the Astronomer. The Astronomer/Astrologer, who has a deeper understanding of the sky, works by observing, but the Oracle also has the ability to see the bigger picture which is beyond the scope of normal observation, and formulates predictions by incorporating astronomy into his work.

-Anyone else in the 12?
The **Weapons Master**, who also prepares the men physically and works with the warriors.

-What type of weapons are there?
Mainly swords.

-Are the martial arts known?
Umm... no. Physical sturdiness is important, so everyone has to undergo certain daily exercises, but within the community there is – there must be – a group of warriors, or soldiers rather, extremely well prepared, whose role is defensive in case of attack. This civilization is very powerful, but everyone knows there are risks. It's a civilization which has managed to maintain a very high standard, despite the era, and to maintain an ancient traditional purity, but there's much danger in the surrounding areas because we know that others have already fallen prey to decline. Those who travel abroad have told us many things...

-Who else is there within the 12?
There's the person who holds the historical memory: the **Guardian of the Tradition**. He's a very good speaker. He knows many stories, beautiful stories (*smiles*). He's spellbinding when he tells stories... He knows them all... even the divine project on earth. All of them together... It's beautiful. The myths have an exact purpose which all of the 12 are aware of.

And now some test questions...

-When does he say that your civilization began?
About 30,000 years ago.

-Does the astronomer/astrologer know about the precession of the equinoxes?

Yes.

-So he says longer than an entire precession cycle (25,800 years) and can help the one concerned with historical memory to better pinpoint the date. Did the civilization begin during a particular celestial age, for example in Leo or one of the others, assuming the zodiac is like ours?
It had a beginning, but at the moment I can't see the date... It comes from the lands in the north, as its name suggests. It arrived from another world and settled in the northern lands, but later spread elsewhere.

-Did they use the bodies they found on the planet, create new ones or used their own?
They used their own.

-What is their place of origin, outside the earth?
... Sirius.

> *Sirius is an extremely bright star which is 8.6 light years from us; it was considered very important by many ancient people, particularly the Egyptians. It is known to be a binary star, but in 1995 in issue 299 of the journal "Astronomy and Astrophysics" there was an article published by D. Benest and J. Duvent called "Is Sirius a Triple Star?". We will follow with a specific test question...*

-Sirius seems to have three components, in that it's a triple star system. Which one are they from?
The middle one. The body of light in the centre.

-So then, there are the Astronomer/Astrologer, the Architect, the Geomancer, the Doctor, the Herbalist, the Oracle, the Weapons Master, the Guardian of the Traditions. Those are 8. What else? There are 4 remaining.
There's the one who deals with mathematics and geometry, call him the **Mathematician**, then there's the one who works with music: the **Musician**. Music, sound, is very important: music and sound. Sound most importantly, which is linked to music...

-Is there one who organizes the others?
They take turns: one year each.

-There are still two remaining.
The **Guardian of the Waters**; the guardian of water or waters. He deals with water and the water supply... Water is also linked to the construction of monuments - the site of a monument is often dependent on the presence or absence of water in the ground - ... This role is very important too. Then there's the **Guardian of The Fire**. He deals with the element of fire, with sacred fires... always lit. Sacred fire is a symbol... In the temples there's fire above the ground and a water layer beneath it, and there's one who's task it is to ensure the fire is always alight.

-When do each of the 12 decide to leave their bodies? You said that even those on the level below do the same thing, correct?
When their work is finished, or when they have work to do on other worlds. It's as if they receive some input from the universal memory bank, from the creators...

-Now you're one of the 12 village governors at Orroli. You work with the stars: what do the other 11 do, for example the two who work in the field of medicine?

They're people of great knowledge. I can see that they are able to work on us directly when we're in the Nuraghe**.**

-What do you mean "they can work on us directly"?
Yes, by the use of energy: I can see they can treat us through the aura, hence they restore, or rather, maintain the energy balance in the Nuraghe, working on our auras in that place in which the energy is perfect.

-But do these two only work upon you who are part of the 12, or do they do the same for others?
Obviously their tasks involve the whole community.

-But for those not part of the 12, do they work on them in the Nuraghe, or outside of it?
No, not in the Nuraghe: only we work in the Nuraghe.

-Do they also use the same methods to heal the general population, or are there different methods?
No, the methods are the same. They are very adept at working with energies, and therefore on the aura.

-It seems like you're talking about an "energy" doctor, but is there only one or are there two who work that way? You said the other is a herbalist: can he work with energy too, or not?
He knows about energies too: we all know about the other fields which are outside our individual specialties. I think at that time treatments were also done in the small temples.
They can be done there in the small temples during a consultation when one can also receive healing treatments.

-Who works in the little temples? Is it those priests at the intermediate level who normally deal with the people, or those higher up?
The intermediate priests have knowledge of certain things and can also do some healing work on people.

-If this is not enough, do they call in the doctors from the 12?
Yes, they are consulted during their meetings. It doesn't necessarily mean that the work has to be done by the high priest, but...

> *It is now opportune to try to learn what the "energy" doctor and the "herbalist" doctor do and how they do it.*

-... he gives directions... Do the two in the field of medicine always work together?
I think herbs are used mostly for the common "nuts and bolts" issues, such as wounds, broken bones, and the like, while for general rebalancing they use the energy method through the aura. Anyway all the priests have the ability to read auras.

-How does the energy doctor alter a person's aura? Is he able to use intention to change something on the inside?
He uses his hands too. He looks at it and reads it, because that reading is also used in the choosing of future priests, and then he uses hands and sounds. There are always sounds. In the Nuraghe I see that the object of his attention is placed in the middle and then he uses thought, sounds and hands...

-Do you who are there watching see the aura changing, or is it only seen by him?
We also collaborate and use sounds too - actually the resonance in the Nuraghe facilitates it: it was built for this, with just the perfect resonance, so as to allow this work on people through sound. It's very important that the high priests maintain their mind-body balance and likewise for the village governors, and this work assists in purifying our auras. This is so that on the occasions when we do this work whoever takes the lead always has that necessary balance which allows him to be as energetically prepared as possible for this role.

-How long is the interval between one procedure and another?
I think they're fairly frequent: could be roughly at least once a week...

-Is the ceremony attended by the 12, or are there others too?
No, here it's just us 12.

-Do you all see the aura of the person being examined?
Yes, we perceive his real self, so...

-... so do all of you also sense what the doctor senses, or not?
Well, it's the doctor who actually performs the procedure. We watch and join in with sounds because with a number of us there, the sound is reinforced and its effectiveness is increased. He determines what to do...

-... does he tell you which sounds to make, or do you all know because he conveys it telepathically?
Basically, he directs the ceremony.

-Does he speak, or not?
He also uses words for giving instructions.

-So in effect, he decides what's to be done and tells you what sounds are required.
Yes, and generally the process is fairly similar for each of us, but the treatment is individual. Anyway it's common knowledge that keeping the aura pure is extremely important, and for this reason purification of the aura is essential.

> *With respect to the stated ability possessed by each of the 12 to clearly see auras, it would be interesting to learn what colours are most prevalent among them...*

-What colours do you see in the auras?
I see gold... gold with some green.

-Are there other colours, depending on the person?
Indigo, violet...

-What kind of violet? Light or dark?
Fairly transparent: I can see a lovely violet.

-And? Do you see any blue, or none?
No, not blue.

-Look at the other members of the group.
Basically I'd say they had these colours.

> *Obviously it would be interesting to also know the meaning given to each of the above-mentioned colours, so specific questions are required....*

-Do you know the meaning of these colours?
Yes, because we know all the aspects of the subtle bodies very well.

-What does gold mean, according to you?
GOLD is a state of profound wisdom, health, and inner strength...

-And yellow? A light, bright yellow?
LIGHT, BRIGHT YELLOW is a little lower in vibration than gold.

-Are there any important differences or not between yellow and gold?
Well, gold is at a higher vibration, much higher.

-What does green signify?
GREEN is connected to the heart, to healing ability and to a quality often present in those who are healers as well as in those of a certain prominence.

-According to you, does green also indicate teaching ability, or just healing ability?
No, it's connected to the heart, therefore to the ability to open the heart.

-What does indigo mean?
INDIGO has a spiritual aspect.

-And violet?
And **VIOLET** too: they're both tied strongly to a deeply spiritual state.

-What does blue mean for you?
BLUE is connected to the throat chakra. When the chakra is well, the shade isn't exactly blue: blue itself is too heavy. It's lighter, more of a turquoise or sky-blue.

-What do colours like orange and red signify?
These belong to the lower chakras. **ORANGE** is also tied to creativity. **RED** is our tie to this vibrational plane.

-So as I understand it, these people's auras don't show any red or orange.
No, they are connected to the higher colours, so more of an intense yellow-gold, and also shades of green, indigo and violet.

-Do you ever see white in an aura?
Not white no. At least I don't see any here.

-According to you, what does white signify in an aura?
WHITE can be connected to the seventh chakra, but people who are spiritually advanced tend not to show any white.

-You don't see any white among the 12, and yet their seventh chakras should be open...
Of course, their seventh chakras are very open, but at these advanced levels there's no white: instead there's gold, green, violet and indigo.

-To heal people in the general population is it necessary to always view the person's aura?
Yes, looking at the aura is important, and traumas and wounds are treated with herbs.

Let's try to look at the details of the doctor-patient interaction...

-Does the energy doctor or the herbalist physically touch the patient?
The herbalist does. And for a faster healing, I see they make use of strong energy points on the ground, where often the Giants' Graves are built. The injured are brought there and potions are applied to the wounds or area of pain, then left there among the stones so that the energy accelerates the healing process...

-Do injuries generally heal, in other words is there a high percentage of success or not?
It's high, yes.

-Are internal medical problems also treated by the herbalist or only by the energy doctor?
It can also be the herbalist: the herbalist knows which plants are compatible with which organs and so makes potions for internal use – in the form of a drink – after which the person is taken to a specific healing place to accelerate the process. The herbalist knows exactly which plant will affect a particular organ.

-To summarize then, if I have understood correctly, the two doctors usually work together...
Yes.

-... and work inside the Nuraghe as part of the 12, but outside the Nuraghe with the general population, which can be inside a small temple or in front of a Giants' Grave, if necessary...
The little temple is more a place for consultations and for identifying the problem, but for healing people are taken to specific places.

-Do these two doctors spend most of their day doing consultations, or doing other things?
Well, when they're needed they respond, certainly.

-In a village of that size are they often needed, or not much?
The need may be urgent if there's an accident...

-In which case they can be called upon at any time of the day or night...
Yes.

-Can a meeting of the 12 be interrupted?
If necessary, yes.

Here too the importance given to the individual by the authority is evident, as well as to society as a whole.

The power of this society clearly stems from the fact that it is composed of individuals who all consider themselves important to the society itself and whose common intent is to work together to sustain it.
Let's see, though, what the healer-priests of the lower level do...

-Moving onto the priests at the level below the 12: do they also do healings by viewing auras, or not?
Yes, energy is always looked at. It's important to work on this plane.

-So can everyone see auras, or is it only those who work in medicine or the priests?
Only those at the advanced levels are able to read them accurately.

The use of herbs and reading of the aura for therapeutic purposes by the high priests of Alex's people is highly reminiscent of the similar practices – until some decades ago – of the Tibetan lama-doctors.
But let's now look at the details of other specializations...

-Among the 12 there's also one who works in the mathematics field and related subjects. What does he do within the group?
He can do the calculations required for construction or also for design. He can assist with astronomy...

-Does he do the calculations in his head, or write them on stone or paper...?
Not on stone. It's possible that something is written in some way, but his memory and mnemonic abilities are excellent, however it's likely that something is noted down...

-So basically the calculations are mostly done in his head.
His calculating abilities are substantial, but he probably notes something down.

-The one who works in the field of sound, what does he do with respect to the 12 and society in general?
He's the one who, when a building must have a particular resonance inside it, ensures that it's perfect.

-Does he do anything else or just this?
This is one of his tasks, but sound is his true field: he teaches elementary sounds, primordial sounds, those that are used for the healing procedures, for construction and so on, so his role is really very important.

-How many of these elementary sounds are there? Many or just a few?
There's a certain number of them: not just a few.

-Are they simple or complex sounds?
They can be either compilations of evocative sounds, simpler types of sounds - which can be called "mantras" - or singular evocative sounds, which must have a particular rhythm.

-Do you remember any?
They use vowels. There's the A sound, which is important...

-Are the E, I, O, and U used?
All the vowels are used, yes.

-And consonants?
There are many in the evocative combinations, which can contain consonants and vowels.

-What does the man in the weaponry field do, seeing as there haven't been any wars yet?
He teaches how to use daggers and arrows, as well as fighting and physical fitness. During celebrations some may amuse themselves by testing themselves physically: it's important to keep physically active, and to help maintain fitness there's wrestling and hunting. Physical fitness is of fundamental importance especially as this type of life requires physical strength.

-What is the wrestling like? Is it similar to Greco-Roman wrestling, or like all-in wrestling, or does it resemble the martial arts?
I see that it's a bit like the Greco-Roman type, so it's a test of strength.

-Are there any techniques which resemble the oriental martial arts, or not?
No.

-So he's also in charge of athletic type exercises, for example competitions for spear throwing or archery ...
Not spears, no, they're not used for competitions. I don't think there are archery competitions either. They learn how to use it because it's needed for hunting.

-Any other activities?
Then there are the dances.

-Are the dances part of his role also?
Umm... no, not the dances. I don't think so.

-Who's in charge of those then?
Dances are very important within games, but these are directed by those of high rank.

-So effectively the Weapons Master is a physical fitness trainer. Does he have any other tasks which are more, shall we say, of a psychic or spiritual nature, or is he only concerned with the physical body?
His knowledge encompasses all of the energy aspects, so the exercises take this into account.

-As I understand it the competitions are for strength and dexterity...
Yes, of ability. The young ones are taught this too, because these competitions are part of the initiation rite: actually they must learn these techniques and furthermore pass certain tests of physical ability.

-What do these required physical abilities consist of?
Agility and strength.

-Among the 12 there's also a geomancer: does he only do divination or does he have other skills?

No, he also has higher skills: he knows all of the earth's sacred geometries and is able to reproduce these positional relationships on the landscape. This individual's knowledge is at a very advanced level.

-So he's a specialist in Feng Shui, so to speak...
Yes, he has very advanced knowledge, which is combined with the knowledge of the astronomy expert because particular orientations must be chosen when constructing the landscape.
It's important for the astronomer/astrologer to know the planetary motions, where they go, in which direction, and what this means, so as to be able to make general predictions, but it's also important in building because the monuments must all be in alignment with everything else, so in these circumstances he collaborates with the geomancer.

-Is the architect only involved in constructing monuments, or does he do other things?
Mostly monuments.

-Is he the only one in possession of the ability to lift large stones, or do others have it too?
No, that knowledge belongs to all those at the top...

-In other words all of the 12 know this technique...
Yes, this knowledge applies to the entire group, but the architect specializes in various aspects of architecture: weights, measurements...

-He's able to determine the placing of the stones to render them more stable and to organize the construction...
Yes, that's very much his work.

-Then there's the Guardian of the Tradition, who, as we've seen, has the task of keeping a record of the tradition....
... by means of memory...

-Does he also have the task of seeking new things to add, or is he limited to passing on what he has already learnt?
He only passes on what is in his memory.

> *This seems to indicate a very conservative society; this will probably be a weak point in later times when confronted by the pressures of rapid change.*

-Then there are the Guardians of Water and of Fire. What does the Guardian of Water do?
The Guardian of Water is important because, when it's necessary, he finds the aquifers to make wells...

-So he also has dowsing abilities?
Yes. His job is to find water, and then look after it.

-So the geomancer, to put it briefly, decides whether or not the sites are suitable, but the water is found by the...
... the Guardian of Water...

-And he determines whether or not the water is good?

Yes.

-What tasks does the Guardian of the Fire have?
The Guardian of the Fire has to always keep the fire lit: it's very important...

-Is he limited to this, or does he have other tasks?
Fire is a sacred element, therefore very important.

-Nevertheless it seems like keeping the fire lit isn't a very demanding task.
True, but it's a sacred task, and hence fundamental and can only be undertaken by one at a high level and possessing an inner purity.

THE SPECIALIZATIONS OF THE 12 SAGES
Astronomer/Astrologer, Oracle, Architect, Geomancer, Doctor, Herbalist, Musician, Mathematician, Weapons Master, Guardian of the Tradition, Guardian of the Waters, Guardian of the Fire.

When Alex talks about the 12 governors of Orroli, we note that his descriptions are meticulous if he is directly involved and more general if the subject does not fall under his personal experience.
Even in describing the duties of the 12 he doesn't enumerate in detail all their knowledge and abilities, simply because he is specialized in his own disciplines and all he needs to know about the others is what they are able to do, because he is sure that they will do all they can to work together to solve any problem which may arise for the 12.
It's perfect team work where each is the best in his field, but together they act as one with all the combined abilities of the individuals as well as the combined exceptional problem-solving ability of the whole group.
Now let's learn more details about the ceremonies held at Orroli...

MORE CEREMONIES

-Are there ceremonies solely for priests and priestesses?
Yes, there are several group meetings...

-Of priests <u>AND</u> priestesses, or separately?
Separately.

-What happens during these meetings?
Well they have them occasionally to make decisions about things, or for learning ceremonies like the one for learning about the "soul", or the one about death...

-Are they regular ceremonies or just occasional?
They have them now and again.

-What ceremonies do the women have?

Women learn aspects about immortality too. Then there are all the oracular arts: there's much of that.

Since he had never taken part, Alex is again vague regarding female ceremonies.

-Are there other ceremonies?
There are also many rituals tied to sacred farming, so it's as if life were one big ceremony, because farming too is all based on ceremonies, so this too is a very important aspect...

-Where are the farming ceremonies held?
Some parts are held in the Nuraghi: these have rooms for ceremonies to do with sowing and to favour a good harvest... therefore there's an important agricultural aspect which is also done as a ceremony. Farming is seen as very sacred. There are ties to the stars, so the ceremonies are held in the circular rooms at the base of the Nuraghe.

It must be remembered that Alex performs his work inside what today is known as the "Arrubiu Nuraghe" of Orroli, which is the largest known to date and contains many different parts, including the large central tower inside which the 12 used to meet (Fig. 16 and fig. 17).

-Is the seed for the following year kept in that Nuraghe, or not?
It's also used for this.

-Are there ceremonies for hunting too?
Well, for that there's a preparation: it's a bit different. They need to prepare spiritually every time they go out to hunt: that's also deemed a sacred act, so there's a specific preparation. It's always done in groups.

-When an animal is killed, is there a small ceremony?
No, there's a prior preparation.

-Are there ceremonies also for animal rearing, or just for cultivation of the fields?
Just cultivation.

This answer opens a path towards a detailed description of daily life in that nuragic "metropolis"....

DAILY LIFE

-Are vegetables grown as well?
No, most of all I see wheat.

Clearly cultivation is still limited to a small variety of plants.

-Is the food that's produced distributed to everyone, or is there another method?
It's all given out collectively.

-Does the concept of private property not exist?
No. Absolutely not.

-Who decides what to give and to whom?
It's always the priests who distribute goods.

-Including the meat from game?
Yes.

And now a short digression dedicated to Alex's teacher-friend....

-When in that life do you cease communicating with me?
In that life? Physically when I arrive at Orroli.

-But you were saying that we remained in contact telepathically... until when?
For a long time.

-When I decided to die did I notify you telepathically that I would be leaving my body?
We spoke about this directly... we had seen each other previously.

-How did we come to see each other?
There was a ceremony, some sort of important meeting.

-What interesting things did I speak to you about during our encounters?
We spoke much about values... development of consciousness... the project of creation...

-Was it very different compared to how people think today? Do you think we're more advanced today or not?
Umm... (*smiles*) In some ways... Much has been forgotten: there's a lot to recover. The "soul" - consciousness - knows, but many things have been forgotten and slowly we're picking them up again.

The preparatory phase of Alex's life has now ended – let's see what happens after...

-Move forward in time a further 5 years: what position do you hold when you're 40 years old?
I'm still working with the stars... I'm studying the tradition.

-Are you still one of those 12 who govern Orroli?
Yes, yes.

Then let's move forward and talk about the family....

-Go to when you're 45: now what do you do?
I'm still working on those two subjects. I've learnt much more about the tradition.

-In the meantime what are your children doing? Have they been chosen too?
Yes, they will have certain positions too...

-Do you know what they will be doing?
I don't know for sure yet, but I think one of them will continue with astronomy.

-And the other?
The other... I think he'll be more involved in physical education. I see him as a strong person. I see him... his work will have more to do with physical training.

-Is your wife still alive?
She's no longer alive.

-Do women usually die young, or reasonably elderly?
It depends; it varies a fair bit.

-Are there any women who are very old?
Not very old, no. I think however that their ages vary a lot.

-And what ages are the men?
It varies for them too... but on average they live longer than women.

-The chosen ones who reach the top level, how long do they live?
Usually they reach old age... I see they live a long time.

-Does their physical appearance change or do they always look the same?
They maintain it for a long time, but there is a change...

-How do they keep themselves in good shape?
Through the practice of concentration, and they also go to places to draw energy. This helps them a lot.

Let's look at mealtime practices....

-What do the people eat?
Fish, meat, grain, berries, fruit...

-A varied diet then. How important is fish in the diet?
Fish is important in its own way... but meat too.

-Is the meat from game or is it reared?
There's lots of game, but there is also some that's reared.

Apparently animal rearing is not yet well established for these people.

-And vegetables and fruit?
Fruit, lots of fresh fruit.

Let's now learn more about relationships between men and women...

-Women die before men… What are the most common causes of death?

Well... there's giving birth... I can see, maybe because they give life, that this then makes them live less. Then there are some women who have many children and it's as if this deprives them of their life force.

-Are there any methods of contraception?
No, I don't see any.

-Do couples remain together, or do they come together and then separate?
Couples tend to remain together.

-Are all relationships stable?
I see that they marry very young and that everyone in the community is very close, but extra-marital relationships are not unknown.

-How are these relationships looked upon? Are they disapproved of or considered normal?
No, they're not disapproved of.

-Are they common?
Sometimes it happens...

-How are children from these relationships treated?
They are like part of a large family... It's like a big family, also because having children is considered important.

-Who takes care of the children?
The women... mainly the women. The older women too take care of them a lot while the younger ones do the heavier work.

Let's ask who is responsible in an emergency and how it is taken care of....

-Are traumas common, such as injuries or broken bones?
They do happen, because of hunting and a life mostly spent outdoors.

-Who takes care of these injuries and traumas?
Mostly the older women... There are older women who have very specific knowledge.

-Who do they get this knowledge from?
They learn from other women; there's a chain of knowledge.

-Among the sages there's one who specializes in herbs. Is he the one who teaches the women?
Yes, he can teach too...

-So this knowledge of herbs is part of the cultural inheritance common to both men and women...
Yes, of course, there are exchanges between men and women.

-Would a broken leg or a broken arm be taken care of by the women or by the doctor?
The women do a lot... they administer herbs, soil... they use lots of remedies, and then there are also healing places.

-Is the doctor consulted?
The community doctor if the case is serious or out of the ordinary.

Let's see if doctors use surgical instruments....

-Does the doctor have tools at his disposal?
Yes, there is a knowledge in this field... There's something... tools... There's something, yes.

-What tools are they?
Yes, they look like... needles...

-Needles for stitching wounds I suppose... And?
I'm looking... There's something... Yes, there are other instruments.

-Do these instruments appear among the archaeological material which has been found?
I'll take a look... They've been found, but likely haven't been identified... but they have other tools too which are used in a different manner to today: they work with energy.
They're tools through which they send commands, energies, words and other things for healing, and so it's quite different.

Therefore archeologists have not recognized these instruments for what they are.
Let's continue with the questions...

-In a serious case who makes the diagnosis?
There's the community doctor who works with the herbalist... but they work at a subtle energy level. They can do a lot.
They use instruments, but not as they are used today: they use them to direct energies, which can also be transmitted by words.
Yes, for healing they also use words, and they can even use herbs, compresses, water, and at times even sound.

-Are these sounds made by voice or with instruments?
Sometimes by voice, but also with instruments; they use a combination of words and sounds which seem almost magical.

-How are serious traumas treated?
More or less the same way, but there are particular places where healing occurs which are of great importance.

-Are infections common?
Umm... infections... Yes they happen.

-How are they treated?
Always by different methods: herbs... compresses...

-Do they often heal?
Well, yes, often enough, but not always.

Since medicine is not one of Alex's specializations there is no point probing further, however we can still ask about the people's hygiene practices....

-*What are hygiene practices like? Do people wash themselves?*
Yes, yes. Washing is very important; they wash often. They use water... and herbs can also be used with water.
They can sometimes be used for healing, so specific herbs are dissolved in water, or even aromatic ones. Water is used a lot.

-*In other villages where do people relieve themselves?*
I think further out... further out from the village... in nature.
I don't see anything especially for that purpose; but then they use water, continuously using water... lots of water is used for washing.

-*How is water carried?*
In special bowls for that purpose.

-*Where is it carried from?*
From underground... wells... springs.

This is logical: surface water can easily be contaminated, whereas underground waters are far less prone.

-*Who checks these for possible contamination?*
The water expert.

Let's move forward in Alex's life, to when he is about 50 years old – what could have happened in the meantime to the old teacher-friend?

-*Go forward a few years in your life. What is your role now? What is mine? Are we still in contact?*
I see that I am a Guardian of the Tradition.
I am personally involved in the traditions and the stars. You were one of the 12 Sages, but at a certain point I no longer see you.

-*Perhaps I'm dead by then... Did you see me die?*
No. But it's more like just leaving the body... it's not an actual death. No, I haven't yet seen you...

-*Did we remain in contact until the end?*
There was telepathic contact.
We were very involved in our work, because once such a high level is achieved, work takes precedence, but we did have regular telepathic contact.

-*How old are you when I died? You said that when you were 35 you met me at Mt Sirai...*
Umm... you probably died when I was about 50 or so.

This is a confirmation. Now some more test questions....

-*... and I was still one of the 12 Great Priests of Mt Sirai?*
Yes.

-Did I continue to work in architecture?
Yes.

-Would you know if I worked in any other field?
Making important decisions, of course, that was your work. Whoever became one of the top 12 was skilled in everything, and could then choose a particular specialty.

-Now you are 50 years old in that life: what things do you do?
50 years old in that life... I continue working on my mission.

-Will you continue this until the end of your life?
Yes... I'll continue until the end, anyway consciousness and knowledge are always on the rise.

We can use this opportunity to probe further....

-Back then people lived in communities. Within a community were the women's menstrual cycles synchronized or did each woman have her own individual time?
Each had her own particular time...

-So there was no synchronization with the moon, other than in terms of the 28 day cycle...
That's right.

-Were there any physically or intellectually disabled people in the population?
No.

It's worth also asking what becomes of those children not chosen to become priests....

-We've seen the route taken by children who were chosen. What schooling did those not chosen receive? What were they taught?
They learnt a trade...

-Who taught them?
Those who are older... maybe at first the father or grandfather...

-What trades existed back then?
Let's see... there were those who melted the metals, then the people who worked with wood, with stone, and also those who worked the fields, or reared animals... sheep, goats... cattle...

By the way, let's talk about horses...

-Horses too? Do you see any horses?
I see some horses, yes.

-Were they used for travelling and pulling carts?
Umm... I don't think they were used for pulling carts... I see oxen used mostly for that...

-What were horses used for?

I know they were used... but I'm not able to see for what purpose...

-For military purposes or by travellers?
Not for travellers... more for the military... some of the warriors had them...

-Did stirrups exist? Do you see stirrups? Any bridles?
Umm... I see something... don't know about stirrups...
I think I see something... they were used in parades or something like that, more so by cavalrymen... those with weapons.

-Are the cavalrymen's feet resting on something?
They look like they're resting on something, anyway... doesn't look as if they're hanging free... no.

-Do they have saddles or just skins?
They didn't ride bareback, for sure... They used some type of skin.

-Do you see bridles?
They seem to steer with something... I don't see them moving freely...

-Were these horses tall or short?
These that were used were normal, but there were even some short breeds.

Obviously horses are not one of Alex's keen interests.

-Do you see donkeys used for carrying?
Umm... oxen usually.

-Do you see enclosures with farmyard animals?
I see farmyard animals, but not in enclosures: they're roaming free.

-Do you see any rearing of chickens, ducks, or other birds of that kind?
Yes, chickens.

-Do you see rabbits?
They breed rabbits, yes.

-Do you see pigs too?
Yes.

-What colour are they, light or dark?
Light. There are also crosses between pigs and boars.

-What do they grow?
Mostly wheat.

-In that case ploughs must have existed... Do you see them?
Yes.

It's now time to ask questions about the extraction, processing, and putting together of stones used for building monuments...

-Who extracts the stones (used for building)? Are there specialized craftsmen?
Yes, someone trained in that...

-The quarryman. What tools does he use?
I'll take a look... other stones, more or less, other stones... To work the stones they use other stones.

-Are the blocks used to build the Nuraghi extracted in that way or in some other way?
They are taken out and then worked on.

-Are metal chisels used or something else?
At this time the smallest stone is worked on with other stones...

-And the largest?
And the largest... I also see something made of metal.

-How are the excavated stones then carried? On carts?
The places aren't very far away... they don't really use carts... I can see that they're carried on boards, like on runners... yes, pulled.

-Pulled by oxen?
Well... I see them pulled by men too. However only up to a certain point because they're not used for construction as they are now; other procedures come into play at this stage. They're carried up to a certain point, and from then on those in charge of the construction work take over. The others are no longer required.

-Do those who carry them use sounds, or is there another method?
They have rituals with sounds, particular motions... The people involved in other trades are not privy to these rituals and are not allowed access even during construction.

Let's go back to talking about women and their particular knowledge....

-Do women achieve the same level of knowledge as men, as far as the sky is concerned?
No. They finish further down. Their knowledge is different, very different. They know symbols more... how to use them for rituals... They know the moon very well, for sure, but it's still more a symbolic and ritualistic type of knowledge... and they know divination, in part.

-How are the symbols used by the women, to modify reality or simply for ritual purposes as an end in itself?
Women use them for healing and for predicting the future... magical, ritualistic... and even for connecting at certain times of the year. They're also used for fertility, for giving birth, to keep track of the menstrual cycle... Finally there's even a strictly ceremonial part.

-Is their knowledge of herbs equal to that of the men?
Their knowledge is more applicable to women, so that they can treat women. They use water too...

It's opportune to ask about dental practices...

-Do dental caries exist?
Yes.

-How do they treat it?
It's treated with herbs.

-Who performs tooth extractions?
The doctor.

-Does he have the implements to carry out tooth extractions?
I can see something... like implements, yes.

-Is some kind of anaesthetic give prior to the extraction?
Herbs are used.

Now some questions about how couples live within that society...

-Does something similar to divorce exist, if a couple no longer want to remain together? Is there a type of separation ceremony, or is there no such thing?
I'm looking... Doesn't seem as if there's anything like that... Actual divorce, NO. Relationships are fairly stable... but it's possible that a person can distance himself from his wife, or that he has another relationship.

-How are these other relationships looked upon by the community, as normal or otherwise?
Well, more like normal... Other relationships can happen, over time…

-So there's an initial relationship, then things can evolve from there if one wishes?
Yes... yes. Things can evolve, yes... I'm looking though...

-Are the children brought up by the whole community?
Yes... I'm trying to see if there's anything else...

-Do you see anything in particular?
No, I'm trying to see... Because over time, for example, it's possible for a man to consider getting together with another younger woman to have children.

-Are these women free, or already in relationship with a man?
They're free, yes free. It doesn't look like they have relationships with several men. Men can have more than one relationship during their lives.

-But not women?
I'm looking... well... I don't think so... A man can be in a relationship with a younger woman with whom he has children, and this woman is incorporated into the community, into the clan... I'm looking to see if the opposite can occur... It looks as if the woman is effectively tied to one man during her life... I think there may even be homosexual relationships between men...

-Between men... and between women also?
Between men... yes.

> *But let's talk as much as possible about the things of everyday life, because these help us to better understand the people.*

-You're by now elderly. What do you see?
I see the village is very large. There are lots of people. They're very active: they move around a lot on foot, walking. I also see fields which have oxen, donkeys, sheep, goats, pigs.

-Are the pigs in an enclosure or are they moving about freely?
I think they're in an enclosure.

-Do you see any other animals?
I see chickens and some geese and ducks...

> *It would be more interesting to talk about tools, because these tell us which agricultural techniques are in use.*

-Do you see any tools?
Ploughs...

-Are they wooden, or do they have metal parts?
I can see they're made of wood... I think the ploughshare is metal.

-What colour is it?
Umm... a somewhat dark colour.

-What other tools are used in the fields?
Tools for cutting the wheat and for threshing... Millstones.

-Are there pitchforks, scythes... Do you see tools like these?
Yes, there's some of everything...

-So there's an abundance of tools...
Yes.

> *The preceding answers indicate a fairly advanced level of agriculture, however, after looking at the tools used on the land we now need to inquire about what techniques are applied within the settlement.*

-Look at the houses. You said that there are open drains... Do people relieve themselves in these drains, or are there specific places?
Yes, I see something resembling modern-day piping... I don't know. I'm looking, because I haven't yet seen... Well, I see... in a certain way they look a bit like modern piping. Then I see that they are joined to some wells where there's probably water... Umm, I don't see these things in houses...

-Is the piping terracotta or some other material?

Umm, yes, they're a type of terracotta... and I see they go towards these wells and water is running inside.

-Is one end of these pipes inside the houses, or outside?
No, not in the houses... I don't see anything inside the houses.

Let's take a look inside the home too, keeping in mind what effect a person's habits can have on the environment...

-Look inside the houses: is the fire always lit?
Yes, for eating...

-Is wood used for the fire?
Yes.

-Is there much bush around?
Well, not really that close to the village, no... and anyway we're on a plain...

-Is there someone who gathers wood for the village?
Nobody in particular, it's the men's task to collect wood.

-But do the forests where you get wood from always remain the same, or do they shrink due to the consumption of wood?
I don't think they shrink.

This seems to indicate attention to environmental balance.

-Are there oil lamps in houses or other places?
There are torches... and fires.

Oil lamps will eventually become common among the Etruscans and Romans.

-So the fire in the middle is the main source of light inside the house...
Yes.

-Does this apply to all the dwellings, even the large huts used for meetings?
Yes, there are torches, fire, yes.

-What other tools in common use do you see around?
Pottery... lots of it. Pots... spoons...

-Knives too?
Yes, like daggers... A bit big.

-Are there things which resemble forks?
Yes.

Now that we've looked at kitchen utensils let's move onto questions about daily food...

-What do you eat on a daily basis?
Bread, wheat, meat, lots of meat... fish... shellfish...

-Is meat usually cooked on a grill, on a spit, or is it steamed or boiled?
Usually on a spit.

-Do you eat steamed or boiled meat?
Possibly that too I think.

-Do you see any vegetable soups...?
Yes, soups yes.

-Do you also eat vegetables and fruit?
Fruit.

-Do you eat using hands or cutlery?
Mostly with our hands.

-And then rinsed in a basin, or are hands left unwashed until after the meal?
Afterwards we use bowls.

-Is there some sort of culinary tradition? In other words, do they like good food?
Well, there isn't really the concept of fine eating... They eat, and of course at celebrations there's a lot to eat, a feeling of abundance, for sure... there's no shortage.

-Are high quality foods sought after?
I would say more like an abundance of food...

-How many times a day do people eat?
On arising, cheese, olives...

-And what do they drink?
Milk... then there's lunch and dinner.

-Are lunch and dinner always at the same time throughout the year, or is dinner at sunset?
Dinner is late, when it gets dark. Lunch is when the sun is high... Breakfast is quite early.

-At sunrise?
Yes.

-Are meals eaten sitting on the ground?
No, I think here it's customary to eat on benches... Outdoors when possible in the warmer weather.

-Wooden benches?
Yes.

-And wooden tables too?

Tables, yes.

-Sitting down then...
Yes... and in inclement weather mostly indoors, seated around...

And now some questions about the use of yarn and about the climate...

-Do you see rugs on the ground?
Skins.

-Is all clothing made of skins, or is it fabric too?
Fabric too...

-What colour?
Light, not coloured.

-What are they made of? Wool or something else?
They seem thinner than wool.

-Do they appear to be cotton or linen?
Maybe more like linen... it looks coarse.

-Is linen grown there or is it imported?
I think it's imported.

-Is it spun there, or is it already spun when imported and then woven locally?
Sometimes it's spun there...

-Is it adorned in any way?
Very simply...

-What are the clothes like? Are they tunics?
Yes. In summer they're very light...

-And in winter?
In winter skins are preferred, they're much heavier.

-In winter do the men wear trousers or tunics?
Tunics.

-Are shoes the same in both summer and winter?
I think so, more or less.

-What is the weather like in winter? Did you see snow during your life?
No snow: the climate is fairly mild.

Let's examine the behaviour of individual members of the society...

-How do the people behave? Generally in a correct manner, or is there sometimes friction, given the large number of people in the village?
Well, now and again there's a problem.

-Who resolves it?
The twelve.

-Are the twelve obeyed?
In some cases yes. Other times no.

-What happens in those cases?
They issue a form of sentence.

-Is it always the twelve who issue sentences?
Yes.

-Is your people's power due to them being a large population or because of their aggression towards other people?
No, no aggression. The fact that there are many of them is not an issue: it's more due to their abilities.

-Does the population tend towards growth, or does it remain stable?
I think it's a moment of growth.

-Does your ethnic group dominate all of Sardinia or are there areas in which there are other groups?
There are other ethnic groups: they're positioned in the north... the north is fairly diverse. There are some along the coast too... Yes, there are probably some clans inland as well...

-What do you mean by north?
The furthest point...

-Practically the Gallura?
All the areas in the north.

-What ethnic group is there?
Well, there are some who came from Spain... they live more so around the north-west. Others came via Corsica.

-What is the physical appearance of those who came via Corsica? Have you ever seen them?
Umm, I don't think I've met many from these areas, seeing as how I moved further towards south.

Under regression it is rather difficult to not only obtain precise dates, but names as well, however let's see if anyone sounds familiar...

-Tell me the names of some of these groups.
Those from Spain are the **BÀLARI**. On one part of the coast, on the Tyrrhenian side, there are the **PELASGI**, who are known to be from Turkey. Then the **MANÒLI** - not us - originally from the east.

-Who are the Shardan?
Umm... I know the **SHARDAN**... these people have been mentioned. They are already established on a coastal area, a small area in the south... south-east. It's not us: they're from the east.

Let's now return to talking about the origins of Alex's people.

-And where do your people originate from?
Mine are not from the east. They're from the north: Great Britain, present-day Britain... the Basque area...

-Do your people still occupy most of Europe?
No... we're here on this island, in Sardinia. We know about the ancient origins of our people, and that's all.

-Are your people – who obviously live in Oristano, Bitti, Orroli and Mt Sirai – originally from this part of Sardinia, or from the north or other part of the island?
They're originally from there, from those areas.

-Are the traders who travel by sea ever corrupted by the people they visit?
Well, for the time being I don't think so. There's a lot of contact with Egypt and Crete... also with France, Spain... North Africa...

-When your traders arrive at a foreign place, do the inhabitants say something like: "Here come the...", who?
I think it's something like "**Those from the green island**"... "**Those from the silver island**", too...

It's time to also talk about the raising of children...

-You know your purpose in that life. What is your people's purpose?
To continue to carry on this knowledge... this way of life, in harmony with nature's rhythms.

-At Orroli, where there are very many people, are the children brought up by the community, or only by their families?
By their families, by the elders...

-Does the community here have more or less clout than in the villages?
Always the same: I've seen it elsewhere too - there's always the family and the elders, men and women.

-You said that in the village where you were born, the children all played together and therefore were taken care of at times by all the women... Is it the same here?
Yes.

-Was it the same at Bitti too?
Yes.

-Are the children – at Orroli that is – given some sort of education, or are they always selected the same way at the appropriate time?
Always the same way.

-What else about your people can you see, now that you're elderly and can take stock of it all?
Well, there's order, peace, safety, serenity....

-So do you know if this serenity and peace will remain, or are things destined to change, as far as you know?
Not for the time being, no. At the moment this is how it is... It will certainly continue, but not forever.

It can apparently be deduced that the population's general practices can be applied to any place on the island. But let's move on and talk about monuments...

-There are various kinds of monuments: Menhirs, Giants' Graves, Sacred Wells, Nuraghi... Did any one of these originate before the others? It seems that many Nuraghi are built during this time...
Yes.

-Were they also built in the beginning?
Yes, before even, but the design was simpler.

-What about the Giants' Graves?
Yes, they're very ancient.

-The Sacred Wells too?
The Sacred Wells are ancient too.

-So all these architectural features have always existed, as far as you know?
Yes, they're all ancient, even though with time they were gradually refined.

-See if you can focus on their names; or at least their meanings. What are the Nuraghi called?
It sounds just like that... It's the original sound: **NUR-AK**, **NUR-AKH**... **NUR-AGH**.

-And the Sacred Wells?
The Sacred Wells have something in their name akin to **SIN**... **PLACE OF THE MOON**.

-And what is the name of the Giants' Graves related to?
Their name is linked to the ancestors, to healings; the ancestors in particular...

-Are you able to identify it? At least a syllable... You said the Nuraghi are called something like "nur-akh" or "nur-agh" and are connected to the sun, the Sacred Wells have the root "sin" in their name and are connected to the moon, while the Giants' Graves are connected to the ancestors and healings: tell me their name.
No, it's not coming to me right now... but anyway it's linked to the ancestors... but to healings too... mainly to healings.

-There are Menhirs too: are they connected to anything in particular?
The Menhirs are a link between the earth and the sky. They're used to render conception favourable.

-Were they the first structures to be created, or did they all originate at the same time?

Umm, more or less... they're also very ancient. Earlier – at the beginning – there were more Menhirs and Stone Circles, simpler Giants' Graves and simpler Carved Stones, then gradually they became more sophisticated, partly influenced by contact with other people which resulted in improvements.

-Can you see who these contacts were with?
Mostly with Egypt.

Let's talk again about the role of the "authorities"...

-Let's revise a little: based on all your experience you're able to tell me that there are the top 12... What are they called?
They are the "**sages**", or the "**beings of light**", or the "**warriors of light**".

-These have many emissaries, a little lower in rank to themselves who are, for all practical purposes, inspectors...
Their task is to be intermediaries and they also have an important role in selecting students.

-And then, at an intermediate level, there are those who teach. Among these are there also some whose expertise is the tradition, or is the tradition only entrusted to the 12 "sages"?
Among the 12 who run the community there was someone who knew the tradition. That was learnt specifically to be passed on directly, while other disciplines, such as architecture or medicinal herbs, were taught by teachers.

-And below the 12 who govern the village there are still other individuals who help people with small matters...
Yes.

-What are these people called? For example the women who take care of wounds?
The "elders" – that's it.

-They are not called anything in particular, such as "shamans"?
No.

-What do they call this ability of the selected ones to "go beyond", to impose choices upon themselves and maintain them?
It's more of an "inner strength"... It's considered a "**strength**".

-So the concept of "strength" refers to both the physical and mental aspects... is that right?
No, just the mental one. The concept of strength refers to the mind... it's inside.

-So therefore mental strength is considered more important than physical strength...
Yes, by far.

This view of man is very sophisticated compared to that of other populations. But let's return to daily activities...

-Who treats the skins which are to be used as clothing?
I think it's the women who do that. I can see skins hanging up, as if they're drying...

-Do they only dry the skins, or do they treat them to keep them soft?
I can see it's the women's task: they treat them and then sew them, with what I think are needles made of bone.

-To sew them do they use thread for weaving, or animal tendons?
Umm... I think more like animal tendons, with a bone needle. There are, however, also those who do spinning, but that's for cloth: for skins it's as I've said...

> *Seeing as this is a task performed by women, Alex's answers are less detailed than usual because obviously he was never required to know the particulars.*

-Who does the spinning?
The women, and it's a very important activity.
Spinning is considered sacred, and so there's a woman who teaches others and holds a very important role.

-Do they only spin wool or other fibres?
I can see wool, but also something lighter: maybe a type of cotton or linen.

-Women wear jewellery: necklaces, bangles... Who makes them?
I think the men do. There are certain things made by men: hand-crafted bangles and so on, while necklaces made out of a glass-like paste are made by women.

-Who makes this glass paste?
I think that's more of a male activity.

-And how do they make the hole in the glass paste? Do they make the hole for the string while making the paste, or afterwards?
Afterwards: it's done after with some tool... by striking. It's done at the end.

-Based on what criteria is the jewellery then given out to people?
Some are made specifically for use during ceremonies and so only used in those moments, then the more important ones are worn only by those authorized to do so, while the... "everyday" jewellery can be worn freely.

-Is the "everyday" jewellery made for all the women, or is it bought or exchanged?
No, it's made for everyone.
However, women tend to wear necklaces which are more basic than those of glass paste, for example with shells: simpler ones which are commonly worn.
But the more elaborate ones, which can even be shaped like spirals, are only used for ceremonies.

-So there's a craftsman whose specific work is to make jewellery...
Yes, a jewellery craftsman.

-Does this craftsman make other things too or just jewellery?
Well, some specialize in that, but craftsmen usually make things like daggers.

-There's no concept of money, so can anyone own these things, or not?

Yes, but jewellery made for ceremonial use is given out at those times.

In a society in which everything is fully shared, the concept of money is obviously unknown.

-And who makes the weapons?
It's always these people: we can call them casters. Then there's the manufacture of consecrated things...

-Small bronzes?
Not small bronzes. They make consecrated daggers, sculptures of small ships, and necklaces: this activity is important too.

And now some questions about health...

-Are there many disabled people in the village?
No.

-How are they treated?
Most of them don't survive; if they do, the community takes care of them.

-What illnesses to children get?
Well, there's a fair amount of infant mortality so usually those who survive are very strong. Illnesses are like influenza... coughs...

-Is it common to die in childbirth, or not?
I think it's fairly common.

-So there's a certain amount of infant mortality and a certain amount of deaths during childbirth. Those who survive have a strong constitution and so do quite well...
Yes... yes.

-In old age are there illnesses like Alzheimer's or Parkinson's?
Absolutely not.

-So the elderly are "productive" until death, basically.
Yes. There are lots of bone-related problems: rheumatism is common...

-... arthrosis, arthritis...
... difficulty in walking. Yes, these types of diseases: bone problems are typical of that period. This is why the Giants' Graves are important for the elderly, who, by going there, mitigate these diseases.

-Do they go there of their own accord, or do they first consult an expert in treatments?
Yes, there's always a consultation.

Now a couple of test questions about the area and then we will begin to look at laws and regulations, as well as the habitual behaviour of people...

-Having been around most of Sardinia, you would have seen much game, is that so?
There are forests, so there's lots of game. It's a land rich in game.

-Is the land also rich in water?
Yes, it's rich in water. Sources are found easily enough.

-What else can you say about this society which has struck you in particular?
It's a very harmonious society, because everyone knows what they must do. There's a strong sense of the sacred and so things are carried out with awareness and in good conscience.

-Are there restrictions imposed upon behaviour, for example sexual or some other kind, or does everyone obey and respect the rules?
Well, once in a while someone fails to respect them...

-How is that person treated?
In this case a sentence is issued. If he violates a rule, he's sentenced.

-Is the maximum penalty limited to expulsion from the village?
He's always offered the option of remaining in the community: the person is not banished, and as long as he understands the error of his ways he's reinstated.

> *The absence of physical punishments – above all the death penalty – says a lot about the evolutionary level of Alex's population.*

-And if he doesn't see his errors?
Usually it's difficult for someone to be actually banished from this society.

-What are the most common crimes?
If the person doesn't meet the requirements in performing his tasks, those assigned to him.

-Is murder or attempted murder common?
No.

-Are there rules which determine the seriousness of these actions? In effect, are there non-written laws which are passed down?
Yes of course. It's obvious that this is one of the worst acts...

-But is it made clear what a person can and can't do?
Yes, it's very clear. Murder for instance is a taboo, an extremely serious crime, therefore rarely perpetrated. What is and isn't allowed is taught at the time of transition from childhood to adulthood.

-What sort of infringements are less serious?
When someone's work performance is not as it should be: for example a merchant who trades may get the urge to appropriate for himself the goods under his care. This isn't very serious, but can happen on occasion. Common goods are for everyone and must be shared, not all used for oneself.

-Any other minor crimes?

It's also important to honour all sacred moments, but murder is truly a taboo. There are also rules regarding animals, which must be killed only when necessary and not just whenever for entertainment.

This is a sign of profound harmony with nature.

-Any other restrictions?
There is for example respect between a married couple. There's a mutual respect, so it doesn't seem much like much of a liberal or wanton society like that of the later Roman civilization. In other words shame doesn't exist, sex is viewed as natural, but there's respect for the other with whom one has chosen to share one's life.

-So basically there's a moral righteousness, a code of behaviour, of ethics.
Yes... yes.

And now let's examine the territory, agriculture and the inhabitants...

-You've travelled from Oristano to Bitti, then from Bitti to Orroli, then from Orroli to Mount Sirai and back, therefore you've seen a considerable portion of Sardinia. Would you say that, at this particular point in time, Sardinia is largely inhabited, or not much?
Mostly inhabited, yes.

-Are there many forests?
There are forests, and villages too...

-Did you see much farmed land?
Well, some places more than others.

-With wheat...
Yes.

-Have you seen olive trees too?
There are a few, but not many...

-Have you seen any grapevines?
Umm...there's something, yes.

-Other crops? For example vegetables and fruit... yes or no?
There is fruit, but I don't know if it's actually cultivated... There is something, but I don't think in any organized manner.

-What fruit do you see?
Well, maybe apples, pears... I don't see any cherries.

-Is the population large, or not?
It's fairly large.

-Are there any large areas which are not inhabited?
No, the land is mostly inhabited all over.

-During your journeys do you always see the same ethnic group, or does it vary?
Umm, there are different ethnic groups, but a common identity.

-Do they all speak the same language?
Yes.

-Do they all share the same traditions?
Yes, more or less yes.

-Is there any sense of shame, or does it not exist?
No, there's only the conviction that all is sacred, so nothing is seen in a negative light.

-Are the men always armed when they travel, or not?
They have daggers.

-Do they also always carry bows and arrows or not?
No, those are used for hunting.

> *The use of bows and arrows exclusively for hunting seems to confirm that war and conflict is very uncommon.*
> *And now some test questions…*

-What animals do you encounter? Boars, foxes, hares, weasels, mouflons...
No, I see mostly farm animals: cattle, donkeys...

-Do you see horses or not?
There are horses too, small ones.

-Are they wild or domesticated?
No, lots of them, running free... animals are generally left quite free, anyway.

-Who rides the horses, after they've been tamed?
There really isn't much riding done.

-So travelling is mostly on foot?
Yes.

-What are the means of transport?
There are carts with oxen...

-Let's revise: was the women's knowledge of astronomy equal to that of men?
No.

-Who taught those women at the top level?
Generally other women.

-So then men and women had completely separate educations: the only contact was over the subject of herbs…

No, there was also contact for decisions regarding the local community. They came together when law court sittings were held.

Let's look further at the procedures used by the 12 to judge and sentence.

-*Was there much crime during this period?*
Not much... there was some, but not much.

-*How did they reach a judgement?*
The judgement was given out using water. Divine justice was issued by immersing the person in water.
The verdict was decided upon earlier by the leaders of the village community in the meeting hut. The accused and the circumstances were examined, after which a decision was made. If the accused was deemed to be guilty then the water was rendered toxic, so as to publicly pronounce a negative judgement.

This is something similar to the archaic practice of ordeal; its impact on the public is important, but we need to see how it is carried out.
Let's ask...

-*The judgement was therefore pronounced "a priori"... What methods were used to reach this judgement: by gathering witnesses and proof, or just by...?*
The case was looked at and the accused himself – such as personality traits and habits - was examined.

-*Did somebody also look at the accused's aura?*
There was somebody for that... the person's personality could be understood quite well.

-*Was it therefore an objective judgement or not?*
It was objective in that period.

-*And in the period prior to that – for example 5,000 years ago – was it objective? Were things done the same way?*
I think it was done more or less the same way, but in later times civilization became more sophisticated.

Let's now try to understand why the nuragic civilization – which once seemed so strong – at a certain point in time virtually disintegrated.

-*At some point it became corrupted. Why exactly?*
It was mostly invasions from the outside, which brought different morals: lower, more materialistic morals.

-*Was it the traders who brought these morals?*
Oh, no. It was the invasions: there was contact, particularly when the others built new cities along the coast... Some of our own cities were even destroyed and so another culture took root, then this new mentality began to infiltrate the inner structures.

A materialistic power base began to take hold and the system of values was overturned. When many of the wise elders saw this they no longer fought to maintain the old ways, almost as if they knew it was inevitable...

-And were the monuments entrusted with the future rediscovery of these values?
Some monuments were hidden: they didn't want them to be found. Some of these people then chose to leave their bodies... Others allowed themselves to be corrupted.

> *Alex therefore states that there are many buried buildings: it's highly probable that many are yet to be discovered.*

-Even those at the top?
No, I don't think so.

> *It's worth inquiring into the many ethnic groups which at one stage, it seems, inhabited Sardinia...*

THE SARDINIAN ETHNIC GROUPS

-During the period in which you lived at Orroli, there was the group known as the descendents of the Beings of Light, but there were also other ethnic groups...
There were others... Some were from the Anatolic region and were different, smaller... with dark hair and eyes.

-In which area did they live? In present-day Nuoro or elsewhere?
In various parts of that region... Then there were those from Libya, with dark olive skin... further south.

-Around Cagliari or somewhere else?
In the southern areas... There were those from the Iberian peninsula... from the Balearic Islands.... settled in the strip of land from Alghero to Oristano... Fairly light-skinned... brown hair.

-Was it the same ethnic group as yours or different?
No, they were different. In that part of Spain there were some of ours, but I'm referring to others who were not part of our group... nevertheless they originated from those places over there...

-Were they like you or not?
Not as far as knowledge is concerned.

-And physically?
Umm... much like us, yes...

-What level of knowledge did these other three ethnic groups have?
All three more or less equal or less.

-What was their behaviour like? Were they peaceful or warlike?
I don't see them as warlike... no, not warlike.

-*Within your group what were relations like between villages, always good or sometimes warlike?*
They don't seem warlike... I don't see any warring.

-*Were relations always good with other ethnic groups?*
They seem pretty good, because these groups had been settled there for a long time... I don't see any major problems: everyone got along.

-*Did each group have its own territory, or did everyone live together?*
Some groups tended to be linked to particular territories, then there was also some mixing. There were some new arrivals too... however, I don't see any particular battles. They will come later... they will come later.

-*When did these other ethnic groups settle in Sardinia, before or after the Flood?*
After, once we were already there. We were the ones who welcomed them... we didn't treat them as enemies.

-*How did these others view your group? As superior to them or otherwise?*
They respected us a lot... however there were some problems with those from the nearby east... from the region of Phoenicia. That approach proved more difficult...

Here now is the beginning of what brought an end to the nuragic civilization.

-*Were there any battles?*
Wait, I'm looking, but can't see too well... that proved more difficult... with these who tended to be bloodthirsty... they were different, but also powerful as far as their knowledge was concerned. Let me take a look... it was somewhat difficult with this lot...

-*Did you eventually settle into cohabitation?*
Umm... no... I can't see whether or not they managed to get beyond a certain point. But in the end I don't think they succeeded in penetrating or colonizing very far. Maybe a few were integrated, those who had abilities.

-*What caused the eventual collapse of your ethnic group? What made it slowly disappear?*
The arrival from outside of these people who, eventually, began to penetrate inwards.

-*Did they battle their way inwards, or was it simply by outnumbering the others?*
Ok, wait... At first they landed along the coast and settled in the coastal regions... there were also some battles. They started spreading their lower morals and then, in a certain way, began instilling a different mentality which took hold firstly among the lower folds and then slowly but inexorably continued upwards, although it took a bit of time...

It appears that what destroyed the nuragic civilization was the spread of the use of deception and overpowerment by a way of life which was based on oppression and promoted greed at the expense of others.

-*Who were these invaders?*
This is during the era of the Phoenicians, the Carthaginians... it began at that time, and then...

-Then came the Etruscans, the Romans... or did the Etruscans have a relationship with Sardinia?
Well, yes, they were connected, more or less. However the Etruscans were not really that negative, it was more the Carthaginians and the Phoenicians. As for the Romans, well, that was another story... Certainly the Romans gave the final coup de grâce. However the people and the traditions managed to persist even afterwards: they didn't completely destroy everything and take away all the principles.

-So what happened to the tall Sardinians with brown hair and blue or green eyes? Was it simply the mixing of blood which gave rise to the darker people of today?
That mixing happened in more recent times - it began with them initially, but there were later conquests, such as the Spanish, etc; there are still people today with those original physical characteristics, mostly in the north, in northern Sardinia.

And now let's explore the last part of Alex's life, his final opinions and his death...

OLD AGE AND DEATH

-Let's move forward. What more happens in that life?
My life continues on fairly smoothly... over there. I do my work, my duties... and I see myself living a serene life.

-Up until your death?
Yes.

-How old are you when you pass on?
Umm... in my seventies.

-Go to the end of that life, when you're about to die. Have you performed your task?
Yes, I see myself inside the Nuraghe. I'm lying inside, in the middle. The others brought me here.

-What level did you attain?
I was part of this group of priests.

-What happens?
They brought me there and I'm inside a circle. They know I'm about to die, but it's not a problem for us: I know it's simply a passage. We go to the other side... we leave the body... There are sounds and then silences... it's a very solemn moment and I feel a strong sense of oneness... I know that I must withdraw... yes, I know that I will join the Great Consciousness and then I will return again. I feel very grateful for this oneness I had... I feel a strong emotion in leaving this community with which I've worked, for whom I've worked... yes, now though I withdraw and I'm at peace. The emotion has... passed.

-And where do you go?
It's the same procedure: rise along this cone and tunnel and go up into space, in that space... there's no difference with respect to all that we've undergone previously.

-Is it there that you review the life just lived?

Let's say that considering the level in which I spent this life, there isn't much need to review it: we were really at a high level of consciousness. There's no need to review this life...

-*What makes you decide to return to earth or to another place?*
It's like I know that it never ends, but it's a knowledge acquired much earlier along this path, that we reincarnate again.

-*You said that you choose to die at around seventy years old. Did you teach anyone up until then?*
Yes, I became a teacher too. I myself taught astrology.

-*Did you teach tradition also?*
No.

-*When you die, is there someone else who can continue with your work?*
Yes, of course.

-*So that particular life continued along smoothly until it ended...*
Yes, this was one of my best lives: I learnt fundamental things about the "soul" and about life after death.

-*Did the level you attained at that time remain apparent throughout your subsequent lives?*
The basic consciousness yes, but it wasn't expressed in the same way in all lives.

-*Is that life closely linked to your present one?*
With respect to what I do now, yes, because if I hadn't had that life, most of the aspects of this one would not have emerged, especially those to do with my transfer to Sardinia.

-*Now tell me why, in that life, you met me (your first guide), and the one who is now called Anthony (your best friend in that life), and then you met your present life astrology teacher (at the time a teacher of astrology), and also Max (in that life teacher of the tradition). Was there a group of beings which you were part of and only those four incarnated with you to co-create, or was there another?*
I get the impression there were others, but those mentioned here were important people, albeit in a different way. Your presence in particular, because you were an important source of guidance during the building at Bitti, and furthermore you were one of the high priests. Max personally taught me about the traditions, while with Anthony it was simply a close friendship – different, anyway. My astrology teacher...

-*Is that life connected in any way to your other lives? If yes, which ones?*
Well, this nuragic life was linked to two previous (*prenuragic*) lives, first as a priest, then as a priestess, but in this one there was an amplification, a refinement of my role, my skills, everything... You too were present in that life**.** Yes, there's a close relationship between those lives and my current one.

-*While others have fewer similarities?*
Umm, there's also a connection with a life in Egypt, a strong connection.

Apart from Egypt, which is outside the scope of this work, the regressor's references to a connection between this nuragic life examined here and two

previous lives in a pre-nuragic era urge a deeper inquiry into those earlier lives in order to learn when they occurred and to discover, if possible, that civilization's beginning and evolution throughout the millennia.
What follows is what emerged from the regressions devoted to those two lives. Now it's time to summarize this Nuragic life and then examine what has emerged from the two pre-Nuragic life regressions.

SUMMARY OF THE NURAGIC REGRESSIONS

Fig. 21 is a chart depicting the social organization of the Nuragic Civilization around 1500 BC, as recounted by Alex. At the top of the command structure are the 12 priest-sages who govern the entire island from Mount Sirai, and who each specialize in a particular discipline but make decisions together and unanimously as one man.

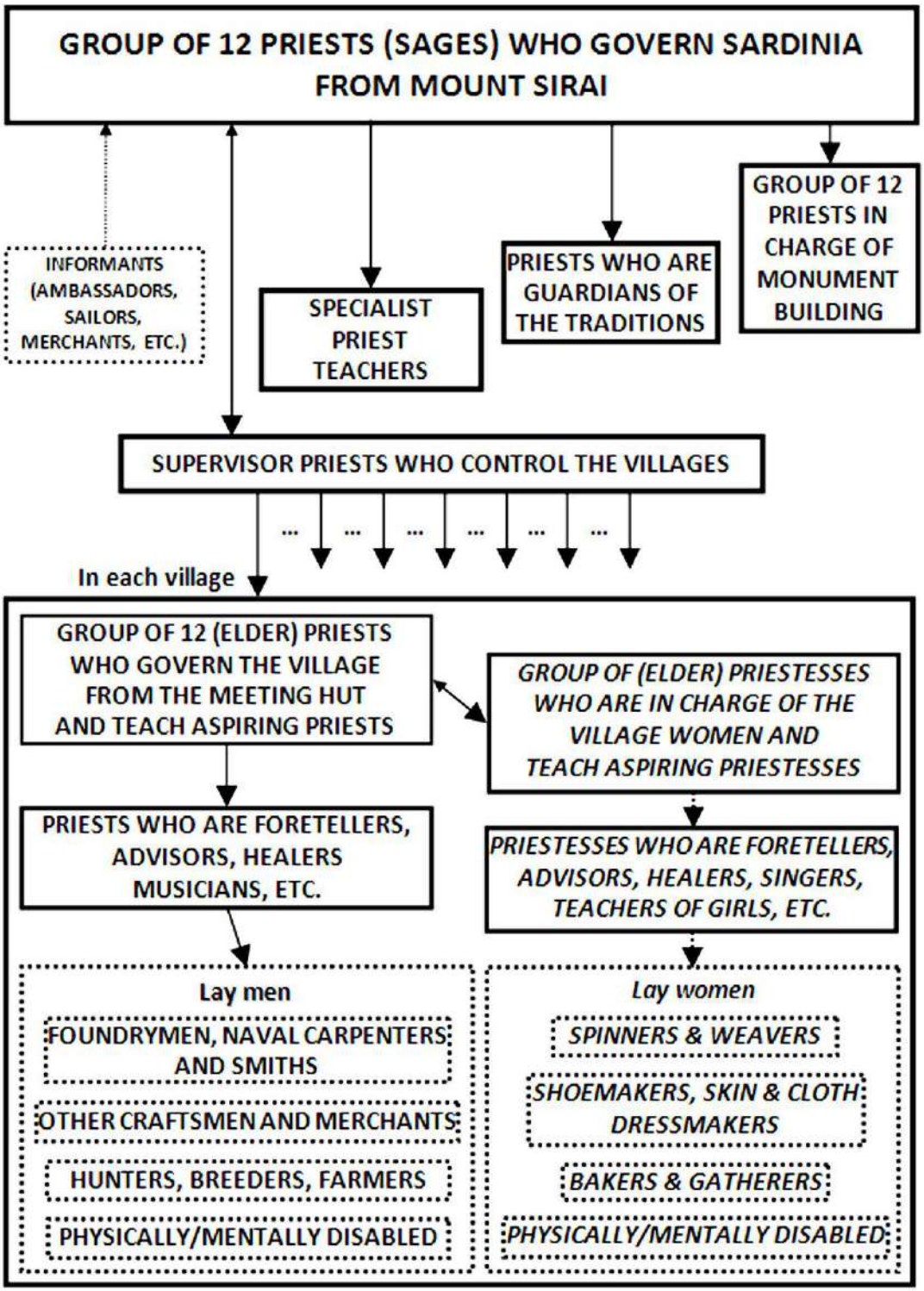
GROUP OF 12 PRIESTS (SAGES) WHO GOVERN SARDINIA FROM MOUNT SIRAI
INFORMANTS (AMBASSADORS, SAILORS, MERCHANTS, ETC.)
SPECIALIST PRIEST TEACHERS
PRIESTS WHO ARE GUARDIANS OF THE TRADITIONS
GROUP OF 12 PRIESTS IN CHARGE OF MONUMENT BUILDING
SUPERVISOR PRIESTS WHO CONTROL THE VILLAGES
In each village
GROUP OF 12 (ELDER) PRIESTS WHO GOVERN THE VILLAGE FROM THE MEETING HUT AND TEACH ASPIRING PRIESTS
GROUP OF (ELDER) PRIESTESSES WHO ARE IN CHARGE OF THE VILLAGE WOMEN AND TEACH ASPIRING PRIESTESSES
PRIESTS WHO ARE FORETELLERS, ADVISORS, HEALERS MUSICIANS, ETC.
PRIESTESSES WHO ARE FORETELLERS, ADVISORS, HEALERS, SINGERS, TEACHERS OF GIRLS, ETC.
Lay men
FOUNDRYMEN, NAVAL CARPENTERS AND SMITHS
OTHER CRAFTSMEN AND MERCHANTS
HUNTERS, BREEDERS, FARMERS
PHYSICALLY/MENTALLY DISABLED
Lay women
SPINNERS & WEAVERS
SHOEMAKERS, SKIN & CLOTH DRESSMAKERS
BAKERS & GATHERERS
PHYSICALLY/MENTALLY DISABLED

Fig. 21 - Social organization chart.

The specializations of the 12 sages of Mount Sirai are:
Astronomer/Astrologer, Oracle, Architect, Geomancer, Doctor, Herbalist, Musician, Mathematician, Weapons Master, Guardian of the Tradition, Guardian of Waters, Guardian of the Fire.

Immediately below the top are the groups of 12 priests who are charged with building sacred villages and very important monuments.
The priests who hold knowledge of the tradition and those who teach the advanced specialist subjects (generally at Orroli) of the 12 Mount Sirai sages are also held in very high regard. The village governors study under them.
The 12 Mount Sirai sages are kept regularly informed by ambassadors and by representatives of travellers and merchants regarding all matters outside the island, while many smaller groups of high-ranking supervisor-priests inform them of all happenings in the villages and pass on orders and instructions from the 12 sages to the whole island.

Each village also has a group of 12 priests, specializing in the same disciplines as the 12 Mount Sirai sages, who govern the village and who also reach decisions unanimously.
So far all the priests are exclusively male and, except in special cases, have no direct contact with the general population, but only with lower ranking priests and the elderly women who govern the village's women.
The village's women have their own independent organization similar to the men, equally respected and also fully meritocratic; however, the female governors are not in a group of twelve and meet with the 12 village governors when a decision regarding the entire village is required.

Those charged with keeping in daily contact with the general population are the lower-ranking priests (involved with men only) and priestesses (involved with women only) who, depending on their specializations, predict the future for individuals and families, give advice and act as healers. If the illness or wound is very serious, it is referred to the doctor and herbalist who are part of the 12 village governors.
Musicians (and singers) are also members of the priest caste, although at a lower level.

None of the priests or priestesses mentioned so far have rights to any unique material privileges with respect to the general population (the concept of private property does not exist and everything, including food, is given to everyone in equal portions), but instead each dedicates his or her life for the benefit of the whole society and the individuals within it, and therefore is respected by everyone, more so the higher the rank. Given that the process one has to undertake to climb the ladder of command is extremely arduous, those who have reached the peak are esteemed unreservedly by the whole population. The selection criteria for men and women is the same, but they have different and complementary roles.

The ***WOMEN'S ROLES*** *regard the daily running of the village and the families' well being, with particular attention to female concerns, and are:*
raising children (all women partake in this), the lighting of fires, provision of adequate water, spinning, weaving, making clothes from skin and cloth (using bone needles), shoemaking, wheat grinding and making bread dough as well as cooking bread (flat and round, not risen), gathering medicinal and non-medicinal herbs, picking berries and fruits, preparing medications, making necklaces, and songs and dances for the purpose of passing on particular traditions.
WOMEN'S GARMENTS*: Made from shorn sheepskin or cowskin in winter, light-coloured cloth in summer. High open shoes with laces wound around the calf to the knee.*

*The **MEN'S ROLES** concern politics and the safety of the whole ethnic group, the economy, commerce and trade, obtaining food for everyone, and spirituality, and they are: metalworking, jewellery making, ship building (not large ships – they hold no more than 15 men – and with a highly decorated bow, the stern pointing upwards, one rudder, and rectangular sail), sailing and trade (wheat, minerals, obsidian, cloth, amber), carpentry, stoneworking, quarrying, hut building, armed defence, animal rearing, hunting, fishing, cereal farming, and obtaining and transporting firewood.*
***MEN'S GARMENTS:** Made from shorn sheepskin or cowskin in winter; in summer made from shorn sheepskin or cowskin but short and with one shoulder exposed, or sometimes also made from light-coloured cloth**.** Leather belt with a sheath and dagger. High open shoes with laces wound around the calf to the knee.*
***PRIEST'S GARMENT**: Light-coloured long cloth tunic with a cord at the waist, a cloak made of light-coloured wool interwoven with gold threads and fastened at the neck with a buckle. A light-coloured hat shaped like a truncated cone. High open shoes with laces wound around the calf to the knee.*

In the interests of the ethnic group's survival and prosperity, reproduction is given the utmost importance, so much so that all are married and usually have children.

The huts are round and the lower part is stone with niches in the walls and the conic roof is made of branches
People sleep on simple cow hides or, rarely, beds made of branches covered with skins. Only fires and torches are used for illumination.

Weapons and tools are made of bronze, but war is not habitual and there are no defensive walls.

Apart from water, they drink beer (sweet, slightly alcoholic) and red wine (sour). Olive oil is used.

Animals raised are: cattle, donkeys, pigs, rabbits, chickens, geese and ducks.

Cereals are cultivated and olives, grapes, apples, pears, wild fruit and berries are commonly eaten.

Musical instruments used are: drums, simple flutes, triple pipes (launeddas), plucked instruments with two or three strings made of animal entrails encased in a wooden sound box, and jingle bells.

For transport they use carts with spoked wheels pulled by oxen.

Everyone believes in the Creation Project, in Mother Earth, the Sun, the Moon and stars, in water and in the ancestors. There does not exist a religion which imposes any kind of obligations.

There are no weekly celebrations or special days.

*The **PERSONAL CEREMONIES** are:*

- *Possible selection for the priesthood (only for the chosen).*
- *Transition from childhood to adulthood and sexual initiation.*
- *Marriage.*
- *Birth of children.*

- *Pilgrimages to ceremonial villages (discovering the purpose of life, request for a healing, request for an oracle reading).*
- *Funeral.*

*The **COMMUNAL CEREMONIES** are:*

- *Spring equinox – beginning of the season of growing light.*
- *Summer solstice – beginning of the season of light.*
- *Autumnal equinox – beginning of the season of diminishing light.*
- *Winter solstice – beginning of the dark season.*
- *All the full moons (water used - men and women) and new moons (for women only).*
- *Inauguration of sacred villages.*
- *Pilgrimages to sacred villages for some particular full moons.*

*The **CEREMONIES RESTRICTED** only to priests and priestesses are:*

- *Union with the Great Consciousness (definitely for the men, probably for women too).*
- *Solstices within the Nuraghe.*

The milestones in the protagonist's life are:

- *Birth in the region of Cabras (Oristano). Mother's name is ALEI or ALEH, he is called ALEX (son of Alei or Aleh), father's name is GUL or GUUL.*
- *Instruction obtained from the family and general life in the village.*
- *At 8 to 9 years old: first selection for a career in the priesthood by the village's elders.*
- *Learning the art of memorizing.*
- *Learning the hierarchical structure of the society.*
- *Puberty – endurance test for the transition from childhood to adulthood; sexual initiation (in a village especially built for this purpose and for choosing would-be priests) and final selection for the priesthood by the supervisor-priests.*
- *At 13 to 14 years – beginning of second level of instruction, theoretical and practical, lasting 2 or 3 years.*
- *At 15 to 18 years – construction of hut for married life, marriage with AKÀ and birth of two male children, EKÈ and SEL (pronounced "ZEL").*
- *At 20 to 21 years: Transition to third level of schooling (taking part in the construction of the sacred village at Bitti – Su Romanzesu).*
- *At about 23 years old (village construction complete) – choice of a specialization (astronomy-astrology) and move to Orroli. Friendship with RAÙ.*
- *At around 26 years old – completion of astronomical studies at Orroli.*
- *At about 28 years old – completion of astrological studies and beginning of studies regarding the "soul" and reincarnation.*
- *At about 30 years old – ceremony for union with the Great Consciousness.*
- *At about 35 years – acceptance as one of the 12 governors of Orroli.*
- *At about 36 years – beginning of at least ten-year study of the traditions (with journeys to Mount Sirai).*
- *Participation in the Orroli governing body, occasional astral journeys, teaching of astronomy/astrology.*
- *At about 70 years – death, still at Orroli.*

Furthermore Corsica is called ETASHA and Alex knows of various populations whom he calls: SARDO (XARD?), SHARDAN, DOMIDONTI, BÀLARI, MANÒLI and PELASGI.

LIVES IN THE PRE-NURAGIC AGE

<u>CONVENTIONS USED IN THIS SECTION</u>:

-*Questions posed by the regressionist (Luciano Pederzoli)*
Regressor's replies (Arianna).

Regressionist's comments.

Regressor's comments.

THE PRIESTESS OF MOUNT CANU

6,000 YEARS AGO

-*Look for any previous lives we've had together in Sardinia.*
Yes, there have been some... An earlier one... yes.

-*When and where?*
In Sardinia still, a more ancient era. It could be 4,000 BC or thereabout.

This date is not a certainty – it needs to be verified, if possible.

-*Were you a man or a woman?*
A woman. I can see myself in that life; I was a priestess.

-*What colour was your hair?*
Black, long... very black.

-*Was I a man or a woman?*
You were a man. Your task was hunting... Yes, you were also a warrior, in that you were also involved in defence.

-*In what part of Sardinia?*
In the area of Palau.

-*Did we meet on Mount Canu?*
Yes, there were temples there... My work involved water, the moon, and moon rituals.

-*Were we part of the same ethnic group of 3,500 years ago, or of another one?*
The same group.

Now let's look at how things were at that time...

-*Did the priestesses have the same tasks they had in the life of 3,500 years ago?*

No, society had changed: it became more sophisticated...

-*Was I an actual warrior, or one of the priest caste?*
One of the caste. You were one of those concerned with training the men... and with weapons.

-*What relationship was there between us?*
Husband and wife.

-*What changes occurred in that ethnic group between that time and the later era?*
The culture became more sophisticated.

-*Did they have 12 sages in charge, even at that time?*
They had leaders then, yes... At that time however the divisions were different...Later it was refined, but there clearly were higher castes, composed of men and women. However, in later times the male side became more dominant... But even so society eventually became more sophisticated in its skills, therefore there was progress.

> *Even though during the proper Nuragic era women certainly had a significant role, it seems that in earlier times their social importance was greater.*
> *Since the regressionist is also having clear past-life memories about Mount Canu and a ceremony held there in the sacred spring alongside a woman with whom he had sentimental ties, who had black wavy hair and was wearing a type of black headscarf (in this current life the regressor is blonde), it is worth investigating...*

-*What did we do at Mt Canu that makes it stand out in memory?*
It was a very important place for rituals, like the one you remember too, connected to water and the stars.

-*Was the sacred spring already there at the time?*
It was there... yes.

-*Why did these water rituals involve the warriors?*
That place was used to draw strength. Certainly there would have been some cosmic contacts too... Water symbolized purification. There was always a purification aspect which everyone had to undergo... It was the women who performed this purification. They were very important ceremonies. I performed many of them...

-*How were you dressed?*
I see a long white garment.

-*Did you have anything on your head?*
Yes, a kind of cloth, of black veil. It was used for ceremonies.

-*How was I dressed?*
With open shoes with straps, a garment – it looks like leather – fairly short, with a belt...

-*Look at the sword.*
I see it as more a type of dagger which is quite long.

-*What did I look like?*
Just a moment... You were tall... reddish beard... light-coloured eyes.

-*Similar to my current appearance, or not?*
Fairly similar.

Let's clarify the role of the priestesses...

-*What level could the highest priestesses reach at that time with respect to 3,500 years ago?*
In that more ancient time they had more power, in fact they also performed ceremonies for men.

-*Why is it that in later times they were less powerful?*
Gradually society moved towards male values... like strength. This is why they also began to build more Nuraghi: most of the rituals became geared towards the sun, even though those of the moon and water remained important.

-*Was the small temple near the sacred spring of Mount Canu already there at the time, or not yet?*
It wasn't there yet.

-*While the sacred area further up had already been established for a long time...*
Yes, that was there long, long before.

This statement is confirmed by the spontaneous past-life memories of the regressionist.

CEREMONIES AT MOUNT CANU

-*What sort of ceremonies did you women do?*
Those to do with connection, particularly with the moon. We came together and connected with the moon via the heart chakra... and we also used the other chakras.

-*During the day or night?*
Night, at night.

-*Were there ceremonies up there during the day?*
Yes, there were ceremonies for contact with the cosmos... and also for strength.

-*Describe a ceremony.*
I'm up here at the spring, I'm a priestess and I'm preparing myself for the full moon ceremony. The ceremonies are performed by the women. It's still daytime and I'm doing a concentration ritual to prepare myself to receive people: a form of "centring". I'm doing hand movements... I see myself with my arms raised. I have dark slightly wavy hair and fair skin.

-*Can you see the place clearly?*
Yes, I can see it: there's a large open space, very wide, without trees, where the sacred spring of Mount Canu is found even today; I can see it really well, with all those stones...

The vast archaeological area adjacent to the Mount Canu spring has not yet been excavated and is almost totally covered by thick vegetation; this is therefore a good opportunity to gather as much information about it as possible (Fig. 22 and Fig. 23).

Fig. 22 - The Sacred Well of Mount Canu as it is today.

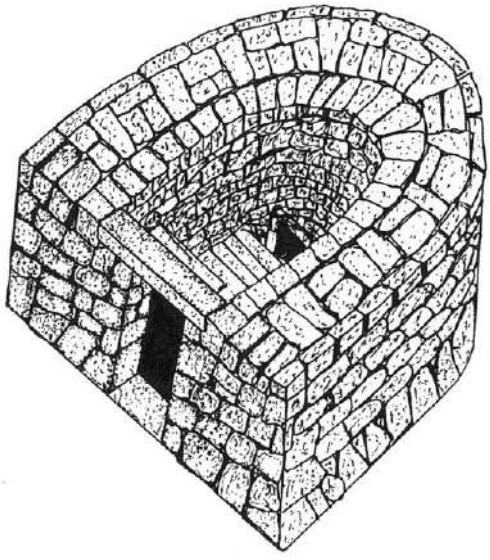

Fig. 23 - Original appearance of the Sacred Well of Mount Canu according to the professional opinion of Mauro Aresu.

-What shape is this open space?

Like a keyhole, roughly. I see that one part of it has steps going down... The area just before the steps has stones around part of it which form a boundary between the upper and lower areas. Then below the steps there's a cleared area, from which one can go up to the seats like those seen today in the ancient area. It's all in the open, uncovered.

-*Are there buildings near the spring?*
Yes, around it are very simple buildings compared to those which came later; there are some in front and beside it... pretty much the whole area has buildings near it, but they're not very big, at least those I can see. They could be classified as small temples... the small type found here.

-*So with only a single room...*
Yes, like the one nearby. (*This refers to a small partially collapsed temple a few metres from the sacred spring*). And I also see pathways, paved areas for walking.

-*What is the paving like?*
It's made with stones which have all been cut to fairly uniform shapes.

-*In the region around these sacred sites are there other structures?*
There are many: around the countryside there are very many Menhirs and Dolmens... and there are also Giants' Graves and simple Nuraghi with a single tower. All the structures are much more basic than the later ones.

And now some more questions about the ceremony...

-*What time of the year is it?*
An in-between season: possibly spring.

-*Does the ceremony for which you're preparing begin at sunset?*
Yes, I can see the ceremony quite well: it's night-time and I'm directing it. Lots of women are arriving and sit in a circle around the spring, barefoot and with their heads uncovered... all dressed in long white dresses... of a light colour and sleeveless. They all sing together. Some of them look familiar to me and I recognize them as friends in my current life: A., B., R. and V.

-*How are you dressed?*
Same as them, but with lots of jewellery... lots of necklaces... dark ones, possibly obsidian or glass paste, I'm not sure. It's a dark material, but I can't identify it... I don't seem to have make-up. I have pierced ears and I'm wearing earrings with a spiral through the lobe which seems to be of a dark metal, with long dangling parts which are also dark, probably obsidian and with something white, I think a shell. I'm wearing some open cuff bangles, of a slightly larger circumference than my arm (*probably to adjust to arm size*); they look like dark metal too... I saw them clearly earlier in the day while I was doing the preparatory ritual.

-*You say the metal is dark. Is it bronze or copper?*
I think it's bronze, but could even be copper, I can't really say.

Again this is typical: the regressor has never been involved with metallurgy, neither then nor now, and therefore finds it difficult to distinguish between copper alloys (even so-called copper at that time was actually an alloy).

The regressor has reached a state of deep concentration and so we can throw in some questions about her private life and hopefully obtain detailed answers...

-How old are you?
Around 25 years old... I would say roughly 25.

-Do you have children?
No. It's odd: at this age I should have at least a couple, more so because I'm married with you... I wonder if it's because I'm a priestess?

This statement has also been confirmed by the regressionist's own past-life memories.
The following are some questions to help compare the current appearance of the sacred spring to what it was in this ancient time.

-Is the water in the spring deep?
Yes, but not very... not more than half a metre. It's barely up to the knees.

Today the water's depth is a few centimetres...

-Is the water clean? Where does it come from?
I can't see any of that, it's too dark.

Let's look at the territory occupied by these people.

-Where do the women come from?
From all the neighbouring communities.

-Is this same ceremony also held at other places, for those of your ethnic group who live far?
Yes, because our ethnic group occupies a very large region.

And now we need a detailed description of the ceremony.

-What happens during this ceremony?
In this ceremony the women come down one at a time into the water up to their knees, then go up again and sit on the seats. Up there are other priestesses that run the ceremony, chanting and playing the jingle bells; the women concentrate on absorbing the rays, allowing themselves to be "fertilized" by the moon's rays, because the entire ceremony is to favour conception... Then on completion of the ceremony the men usually arrive, after which the dancing begins, with the possibility of it culminating in sexual acts, because the women are now predisposed towards fertilization. The atmosphere is relaxed and happy during the dances, which are quite beautiful... and natural.

-Are the sexual acts in public or in private?
I can't really see the general situation, I just have a perception of this occasion, but they could even be in public in this instance: these are the three sacred days of the ceremony...

-What instruments are played?

Flutes, percussion instruments and something which vaguely reminds me of a guitar, in other words a string instrument... also jingle bells are very common.

-Are the other priestesses the same rank as you?
Yes, I believe so: I don't see any superiors.

-Is there a hierarchy among the priestesses?
There is one who is more important than the others: she's elected every 12 moons and sometimes after 13 moons.

> *12 synodic months – a synodic month being the time between each new moon – are equal to 354 days, 9 hours and 48 minutes, as opposed to the 365 days, 6 hours and 10 minutes of the sidereal year and the 365 days, 5 hours and 55 minutes of the solar year (which is the one most likely used), therefore, a periodic "recovery" of days is needed to keep the synodic year in step with one of the other two. It's possible that this "recovery" is made when the difference reaches a total of one lunar month. This would explain why every so often the priestess's appointment lasts 13 moons.*

-What roles do the men have?
Very different to those of the women: they too have elders who teach the young ones, like the women. For example you are involved in hunting... with supplies and defence, like many others...

-So a male oriented teaching for men and a female oriented one for women...
Yes.

-Look at the ceremony again. Where does the moon come up?
I see it like today, because the seats face the moon.

-I don't recall the exact orientation of the spring.
The spring is oriented almost in a north-south direction.

> *The spring's axis is in a north-north-west direction. Standing with one's back to the bottom of the spring's U, the moon rises on the left.*

-So then the moon rises on the left as one watches from the spring and sets on the right?
Exactly. At a certain point the moon is in front of us, I can see it clearly. It's near the highest point of the three peaks of the mountain, while the women can see it from the seats.

-Are the seats in front of the spring or behind it?
The seats are higher and the spring is below them. Down at the spring is where the first phase of the ceremony takes place, that of purification, while the second phase, the "fertilization", takes place on the seats with the women's faces turned towards the moon, because its rays are important.

-How do you get to the seats?
We have to climb quite a bit...

> *Today that area is completely covered by almost impenetrable vegetation.*

-So they are in an area which today is covered in undergrowth...
Yes, but I see a paved pathway, unlike today where it's just a track. There's a type of ceremonial village, so the pathways are paved... I see many paved areas.

-So today it would be necessary to remove all the vegetation and see if underneath the paving still exists...
Right; in some places I believe it would be there for sure.

A few test questions now follow...

-What era are you in?
Around 4,000 BC. That's the date I get...

-Whereas the life during nuragic times took place at approximately 1,500 BC.
Yes, around 1,500 BC.

-Is one of your tasks concerned with the sky... the stars?
No. It's like these women only have an understanding of the moon cycle... I don't perceive anything else.

Just like in the Nuragic era which comes later.
It's time to inquire about what ceremonies are held in the most ancient and sacred part of Mount Canu.

-Is there some ritual connected to the highest part of Mount Canu, the oldest established part?
The very old area there is where they go to connect to other dimensions... There's a female ceremony held there where the seats are today, it's held at night at the new moon, and it's connected to death: it consists of a form of incubation during which one is in contact with the earth. They sometimes also do this inside caves...

-Are the priestesses and the women the same as those in the other ceremony?
Of course there are priestesses. However, I don't know if everyone does this ritual... I don't know about the women because it's too dark.

-Do the women lie on the ground, or on those rocks which are there?
No, on the ground, in contact with the ground in a roughly foetal position.

-How are they dressed?
We seem to always be wearing tunics, but I'm unable to see this clearly.

-What does this ceremony consist of? Is there chanting or silence?
Silence. I actually see an incubation... sleeping. Like returning within... to feel one's essence... It's a ceremony linked to a sense of death, so one must also feel death... the opposite to life.

-Does the ceremony finish in the morning?
I think it goes for three days, those in which there is no moon. Then, with a feeling of rebirth it ends at the moment when the crescent moon becomes visible... This is what I can see.

It's worth noting the abundance of details which emerge when a fact or situation is recounted in which the regression's main protagonist is directly involved and which the regressor is able to completely understand due to knowledge acquired in the current life.

-Does anything else of significance come to mind?
No, nothing else that I can remember... All in all, the impression is of a civilization which is much less advanced compared to the later one and, in some aspects, also a different civilization... but as I said, my role is different, so my occupation is less advanced in terms of knowledge.

-Between the two experiences there's a span of about 2,500 years. A not insignificant amount of time even for a conservative civilization: lots of things may change...
It's time to examine the village's daily life.

VILLAGE LIFE

-Go into your village. What do you see?
I see life inside the village.

-What area is it in?
My people live in the area around the mountain, along its slopes on both sides.

-Does this correspond to where the climbing trail is found today?
It's the area where the tomb of Li Mizzani is today as well as the area on the other side of the mountain.

-What is happening in village life?
There are women... there's much activity during the day, there are children, lots of chatter...

-How are the women and children dressed?
They're dressed very simply: skins, tunics... I see round huts with stones at the bottom and a conical roof at the top with branches held up by poles, like those of the later nuragic age. There are many of them: the village is heavily populated, it's very large.

-Is there a meeting hut?
I can't see one. I see huts in which people live and I can see an area put aside for tombs...

-What type of tombs?
Tombs where people are buried... I see springs and wells, and different varieties of basins carved from the rock and made of terracotta.

-Is there water in the basins?
There is if it rains.

-Is there much water in the area?
There's enough.

-What are the wells for?
They're used as a reserve: effectively they're cisterns to catch rainwater, which is partly used for rituals and partly for people's hygiene requirements. They can also be fed by underground water sources...

-Do people wash themselves regularly, or rarely?
A lot. I can see there's great attention to cleanliness.

-Do you also see men and women, or only women and children?
There are many women and children. There's lots of life... There's a group of men who are getting ready to go and exchange goods.

-Do they travel on carts?... Ships?... What is their means of transport?
I don't know. At the moment I can only see these in the village who are getting ready to leave.

-Do you see domesticated animals? Chickens, rabbits, horses, oxen, donkeys, pigs?
At the moment I don't see any in the village.

> *It would be helpful to put in a test question to see if the regressor is still referring to the same particular period of life.*

-Are you still the same age, or are you younger or older?
The same age.

-How are you dressed?
In a tunic.

-What are you wearing on your feet?
Open shoes with straps...

-As in sandals with straps which wind around the leg?
Yes.

-What season is it?
The warm season.

-And are you wearing jewellery?
Some, yes, but not as much as during the ceremony. I don't have make-up.

-What kind of jewellery is it?
The usual bangles, earrings, but I don't see the heavy ones I wore during the ceremony.

> *A detailed description of the earrings could be useful for a possible comparison with archaeological finds.*

-And what are the earrings like?
The same spirals... with dangling parts.

-Can you see what colour the earrings are?
The spiral is fairly dark, opaque... and so are the dangling bits.

-What are you doing?
Right now I'm seeing myself from the outside while I'm watching the village scene, which is very animated. It's gone morning, around midday. They're preparing food in the huts.

-What do they use to prepare it?
Various pottery: plates, vases, terracotta containers painted a light colour, not shiny... decorated reddish and white... this pottery is really beautiful, very simple... geometric.

This description of pottery could also prove useful.

-Do the huts have a hearth in the centre?
Yes, they're cooking in this sort of pot which looks like it's resting on the fire. There isn't a tripod, but I can't see it all that well.

-What is this pot made of?
I can't see it too well... I see it's dark all over...

-How thick is the side of the pot? Is it more or less than the width of your finger?
I'm looking... I don't know, it's difficult to judge... I can't see it clearly...

The two previous questions were to determine whether or not the pot was metal, but the answers are too vague to allow even an approximate dating.
The following questions are aimed at the same purpose.

-Is the fire inside a circle of stones?
It's all enclosed, yes.

-Do you see any other utensils of interest, for example hammers, pickaxes, forks, spoons?
There are ladles and spoons. I don't see anything noteworthy.

-Are there other things inside the hut such as fabrics, blankets, weaving looms?
I see skins, spindle weights, millstones...

The spindle weights imply the presence of weaving looms...

-Are the skins of wild animals or of oxen and sheep?
They're from sheep... and some from oxen too.

Let's move onto questions regarding the schooling of females...

-What is your role?
I'm a priestess, but not a high-ranking one. I still have more to learn...

-How are you taught?
The elder women teach us.

-Are the most suitable girls chosen to become priestesses, or not? What is the selection process like?
It seems like it's open to anyone, but further success is dependent on abilities and natural talents.

-Who chooses the girls who will move up?
It's always the elder women.

-Those who are selected can rise in rank. What happens to the rest?
They can remain where they are, but there are also some who, if they feel the need, can leave if they really want...

-And those who continue on?
They gradually rise in rank, and eventually can begin teaching the younger ones. They begin very early as young girls... at about six to seven years old.

-Does a sexual initiation ceremony exist for women?
Yes, around the age of 10, more or less. It approximately corresponds to onset of menstruation... Once past this age it's possible, if desired, to marry, as soon as reproductive age is reached.

-And then?
And then life is a very simple one.

-And if they have children, who raises them?
Their mothers, but the community has an important role here too, it's always a large presence.

And the men?

-What role do the men have in this society?
The men take care of maintaining the food supply, do the trading...

-Do you know how they are organized?
They also begin their courses like the women and the elders guide the younger boys...

-Is there a certain number of these elders or is it simply all the elders of the community?
I would say it's the elders of the community who have chosen the role of carrying on the knowledge and traditions of their community...

-Are the tasks divided among them, or do they each have the same ones?
They all do the same things, but of course they can choose to divide up the tasks, so for example there are some who focus more on supervising the younger boys... Even among the women there are some who specifically oversee the girls along their path, and then there are some who focus on herbs... medicine, which I see is very much the women's field.

The two previous answers are vague, as if the priestess has never considered learning any details about the male lifestyle.

-Between the elder men and women is there communication, or not, in that they're two separate worlds?

Yes there is communication because it's the community that counts: everything is done in the best interests of the community.

-Do they agree on decisions regarding the society, or not?
Yes, I think the most important are actually those concerning the rites of passage, after which are the people who carry on the knowledge of the community. The women help other women and the men assist other men.

-Are there conflicts between them?
No. I don't see conflict. Effectively they act separately for a common interest.

Evidently reproduction and the conservation of knowledge/traditions of the ethnic group are the two primary aims. Let's discuss the latter...

-How are the traditions passed down?
By way of teaching.

-Is there someone, either among the men or the women, who specializes in tradition?
All those who are charged with carrying on the traditions do pretty much the same things, but there can perhaps be someone who is more specialized in certain aspects. For example among the women there's a herb specialist. I see this role – that of medicine – as being very special.

-Is medicine practised more by men or by women, or by both of them?
Women certainly know herbs very well and primarily deal with women's problems, however men know these things too. I think men deal more so with compresses and splints than the medicinal side...

-You said there's the field of herbal medicine, which is primarily of the women, and the field of orthopaedic-surgical medicine which is the men's... Is there also a field of "energy" medicine, so to speak, or not?
Stones, or rocks, are also used for healing...

-Who uses them, the women or the men?
Both of them have this knowledge.

-Could this society be described as patriarchal, matriarchal, or are they simply equal?
Umm, in a certain sense more matriarchal, however there's also a precise division of roles. I can clearly see that everyone has a particular role. Perhaps it's a little more matriarchal because the women perform the rituals and ceremonies, but the roles are very distinct...

Let's see what domestic animals there are...

-What animals are there around the region?
Umm… cows… sheep...

-Do you see donkeys?
No.

-Chickens?

Chickens yes... I see rabbits and chickens, yes.

-Goats?
Some.

-Do you see other animals?
No.

-What weapons do the men carry?
A type of spear...

-Swords?
I see something like daggers...

Finally the opportunity for information of a technological nature...

-What are they made of? Look at the spear points and the daggers' blades.
I can see it's lithic material... stone. I can see the spear points... arrowheads... lithic material, yes. Stone is used for everything... for beating, cutting...

-Can you also see stone knives?
These are what I see most... these stones perfectly made for cutting.

A confirmation here: it seems the use of metal at this time is not yet widespread. This is consistent with a date of about 4000 BC.

-Are you able to see any bows?
No, but I see arrows... I can see arrows very clearly.

-Do the men have a quiver on their shoulders... with arrows?
It looks like it.

-Do you see any means of transport? Carts with wheels?
There's something like carts... But I can't see many of them though...

-Are they pulled by animals?
I see mostly... people going around on foot.

-Don't they use carts to move things?
There could be something for this, in the village centre... I can't see it clearly...

-Do you see any animals pulling carts?
They're oxen.

-Do you know if ships are used?
Yes.

This is important information. Let's inquire further...

-Describe them.
They're fairly small, but some can be larger.

-Where is the port?
I think the port is inside the archipelago. They travel across the archipelago... to go elsewhere, towards France, Liguria...

-What are these ships like?
They're a bit elongated... I think the bow is fairly high...

-Is the bow decorated, or just plain?
They have carved decorations... of animals.

-What about the stern?
It looks to be a bit higher compared to the rest...

-How many rudders do they have?
There must be one, but I can't see it clearly.

-What is the sail like?
It looks... square/rectangular.

-Can you see oars too?
I don't think so.

-How many people are on board a ship?
The ships don't look very large. They probably carry... 12... maybe 15 – 20 people.

-Are the ships only used for trade or also for war?
Well, all I can see is that they're used for transporting goods and people...

-In which direction are they going?
Liguria, France... the island of Elba...

-Do you know if they have contacts with other areas around the Mediterranean?
Umm, it looks like they go to those places, as well as other parts of the island... more to the south; they often go towards **Oristano**.

-Towards Oristano? Is there a port in the Cabras area?
There is one there, yes. That area is very important: there is much contact with that area...

> *Despite the lack of details, we still get a fairly clear picture of this people's seafaring activities.*
> *As previously stated, technical details are only given if, in the past life, the regression's protagonist had paid particular attention to the subject and also if, in the current life, the regressor is knowledgeable about it.*
> *It's as if the regression were a book: whilst the writer must be completely familiar with the subject and be able to correctly use language, the reader must also*

understand the book's language and subject, otherwise the information is not transferred correctly.

-Being a priestess, what do you know about the traditions of your ethnic group? Have they taught you about these traditions? Do you know the history of your people?
At the level I'm at... I know about the rituals. Umm, I know the rituals... I know everything to do with the moon... but I don't think I know much else.

Clearly the priestess only knows what her current level allows, which as yet is not very high.

-Do you know where on the island your ethnic group has spread?
Here around the Gallura area...

-In the Gallura area yes, but is it present in any other areas? You mentioned Cabras... Are the people at Cabras of your ethnic group or different ones?
They're not from the same one.

-Do you know of other ethnic groups on the island?
I know mostly about all the contacts there... and yes, there are contacts with other people... other groups of people inland... even in the area around present-day **Anglona** (*On the gulf of Asinara – Castelsardo – bordering on the western side of Gallura)*...

-Are there contacts with Corsica?
Yes.

-As far as you know is your ethnic group also present on Corsica, or are there different ones?
I think around the archipelago part of Corsica... they're more or less the same as us.

Let's see if the people's physical appearance is similar to what is described in Alex's Nuragic life.

-You're at this village watching people: what colour hair do they have?
Brown mostly.

-And what colour are their eyes?
Dark, but some can be light.

-And their complexion?
Fair.

-Fair. So an ethnic group seemingly more of northern origins than southern. Do you know anything of the origins of the group?
Umm, I don't know anything. There's also another one... like... similar appearance to that area down there...

-Do you know the names of some of the people with whom yours trade, in Italy for example... in France?
I see a group with the name **BÀLARI**...

The Bàlari were a neighbouring people who probably lived between the south and west of the priestess's area.

-Bàlari. Any others?
No.

-Do your people have a name? What do they call themselves?
... I don't get anything.

-Have you heard of Egyptians... Egypt?
No.

-The Chaldeans?
No.

-Libyans?
No.

Although in possession of an above average level of knowledge and her people were able to sail, the priestess does not even know about the Egyptians; this is consistent with a date of around 4000 BC.
Now we could ask how long she lived for...

DEATH DURING CHILDBIRTH

-Go to the moment of your death. How old are you?
I don't think I'm very old... it seems my death is connected to giving birth, because I see myself in pain... I'm screaming and I don't feel good.

-So you died in childbirth...
Yes.

-Had you already had other children?
I may have... I don't really know.

Previously she had shown amazement at not having had children by the age of 25 – a rather advanced age for those times.

-Who is around you?
There are other women. I see women, all women.

-Where do you see yourself after you leave your body?
I see something like... this substance that comes out... it begins to circle, floating higher... higher.

-Can you see whether or not the child was born?
Yes... yes it was.

-Is it someone you know, or have you not seen him/her since?
No, I don't know him/her.

-What did you learn from that life?
Many things: it was a life rich in teachings. There was everything I learnt as a priestess, therefore everything connected to an intuitive nature: to be an oracle, contact with the elements... this I learnt very well. And I learnt to work for the community... and finally there are the things regarding my private life, to do with affection, love... It was a very rich life from this point of view, but this death is very painful. Let's say I wasn't quite ready for it at that time.

-Were you still young?
I was fairly young, yes.

> *This confirms that death at childbirth was common, in this case probably helped by the relatively advanced age at which she gave birth to what was likely her first child.*
> *The regressor had previously referred to another life before the one as a pre-Nuragic priestess, which also took place in Sardinia. For the purposes of completion, we will explore that one as well...*

THE PRIEST WHO OFFICIATES AT FUNERALS

THE YOUNG DREAMER

-*Where was the life you had before the one at Mount Canu?*
I'm seeing... Yes, another life, still at Mount Canu, but I was a man.

-*Where were you exactly?*
Still in this area... I see myself, yes, I see myself as a man... still in this area though.

-*In what period?*
A little earlier than the one at Mount Canu as a priestess.

-*What did you learn from that life as a man in this area... What was your lesson?*
There's a great sense of nature, of the elements... This aspect is very present... I see myself, yes, on a promontory... I see the whole archipelago...There's a bit of breeze blowing...

-*What are you doing?*
I'm scanning the horizon... to see if any ships arrive.
Yes, I'm at a high point of that promontory.

-*Is it a promontory near here which you know?*
Yes, it looks to be practically at Mount Canu... but not exactly where the village is... a bit further to the south...
I can clearly see myself scanning the horizon looking for ships to arrive...

Now is a good time to ask if there is a risk of invasion from the sea....

-*Do you fear an enemy attack?*
No (*smiles*), it's peaceful here. I have quite an adventurous spirit... I, too, feel like one of those on the ships. I really love exploring vast horizons and going... knowing... I really like this... I'm a bit of a loner, yes.

-*Is there any link between that life and your present one?*
Yes, I think it's the urge to explore... and a love of nature; even sometimes the need to be on my own. I can identify with these things...

-*What are you like? Describe yourself.*
I'm young... I see myself with slightly long brown hair, a beard, fair skin... quite tall and muscular. My eyes are hazel. I feel good in this... role.

-*What do you see?*
It's a very bright and beautiful day. There's a bit of a breeze. I see three or four ships berthing.

-*Are they arriving here, in Sardinia?*

Yes, they're berthing here in the bay, not far from the present-day territory of Palau... The islands are facing it, and further up is Corsica. They seem to be berthing on the shore. I don't see a port, or a suitably equipped place...

Let's try to get some useful information about ships and seamen....

-*What are the ships like?*
The sails are almost square, standard, and white.

-*Do they have any oars?*
I think so, but they're quite far from me.

-*Do you know what they are here for?*
They're passing through. Probably for trade. I think they come from France or the Spanish coast, from the north anyway.

-*What makes you think that? Have you seen them before?*
Umm, I think I have. Now I get the feeling that they come from France... the south coast of France...
This area here falls within the trade routes and so they come from those parts... I believe they come from France fairly regularly.

-*Are they your people also or of a different ethnic group?*
They're people who live there, but I doubt they belong to our ethnic group... In any case there's a trade relationship...

It's time to get a description of the young man's clothes, as information of this type can often lead us to deduce an approximate date.

-*How are you dressed?*
With skins I think... I'm wearing a type of short skirt and the top part is covered, also with skins, but my arms are bare.

-*Do you have a belt?*
No belt I'd say.

-*What is on your feet?*
Shoes which are closed at the back and open at the front, and which reach above the calves.

-*Are you wearing necklaces or bracelets?*
I think I have one dark brown leather bracelet. I can't see it too well.

-*Are you carrying weapons?*
I can see a dagger. It's in a leather holder... Looks to be made of stone.
It's held by a buckle which attaches to the skins lower down, at about hip level: there's no belt to hold it.

This latest description may be potentially useful as a comparison with either existing or future archaeological recoveries.

-What is your role within your people?
I have the usual role, so I do all the things men do... I go hunting and, if necessary, I do manual labour... I shape stones by striking them... I like making arrowheads... working with stone. But I also have a curious nature. I don't know if I've travelled or if it's a desire of mine for the future, to see other places.

-Do you use a bow?
I get the feeling I know how to use it, because I hunt...

-Do you know your people's traditions?
No... the elders teach us other things...

-Is there are set number of elders in the community?
I doubt there's a precise number. They teach and pass on all the knowledge, because they no longer work and so now teach what they know. They also make decisions: they meet to decide on things.

-Describe the huts in the village.
They're circular, with branches and stone floors; the usual huts.

-Look at the pottery. What is it like?
It's very simple, made of terracotta.

-Do you see metals?
No. I see stones... They still work in stone...

-Is it a time of peace or war?
Peace.

-What appearance do the people of the village have?
They're quite fair-skinned, and hair is mostly brown. Eyes are generally brown.

Let's move onto questions about religious ceremonies...

-Do the people have any religious ceremonies?
Yes. I can see ceremonies for hunting... for the ancestors...

-When are they held?
Those for hunting are for a successful hunt and are held before it begins.

-Is the ancestors' ceremony held at a particular time, or not?
There's more than one: they have quite a few...

-Are there other ceremonies?
There are ceremonies for the sun and the moon.

-Who officiates at the sun ceremonies?
There are various priests and priestesses.

-Do priestesses also have a role linked to the sun or only to the moon?
They have more to do with moon ceremonies, but I think they take part in both of them; however the moon ceremonies are more to do with females.

> *The participation of priestesses in sun ceremonies seems to imply that the social importance of women is a little more than what it will later be during the Nuragic era.*
> *This agrees with what was stated in the pre-Nuragic priestess regression.*

-Are there hierarchical differences between men and women?
Men make the more important decisions, but women deal with everything in the female areas. Men are more involved in the male areas and the elders of the village make the decisions.

> *This statement seems to confirm that, in effect, men had the dominant role. Let's continue...*

-Is there a shaman, or do the priests have that function?
The priests do.

-Are the priests dressed in any specific way, or not?
They wear a tunic above the knees which looks to be made of leather, with a long and fairly thick cloak, probably made of wool. I can't see the colour too well... They have a long smooth staff, and nothing else in particular.

-So the priests are easily distinguishable from others...
During ceremonies yes, otherwise they are dressed normally.

-Are there many people in the community you live in?
A good number. There's a sizeable community in this area.

-Are we talking hundreds or thousands of people?
Maybe a few hundred.

-Are there connections with neighbouring communities?
Yes, there are connections with other communities.

-Does trade exist?
Trade yes... exchange of products: food and of course obsidian.

-Where is the obsidian from?
The ships get it from midway along the coast of the island (*Oristano*).

-Within the community are there people who study the stars?
There are priests who do that.

-Do these priests have specialties or not?

No, no, the priests in charge all have a comprehensive knowledge.

Up until now the statements are all in agreement with those regarding the other life as a pre-Nuragic priestess, but let's see how the priests are chosen...

-How are the priests selected?
The elders sometimes decide, but there's also a "desire" on the part of the person to undertake this path... The choice is made at a young age.

-So we can say that the choice is made by the elders in conjunction with the child...
By the boy, because up until a certain age everyone learns the same things.
Only after this may one decide do to a certain thing or the elders may realize his propensity for something...

-At what age?
It must be after the sexual initiation age.

-And for boys at what age is the sexual initiation?
At more or less 15 years old.

-And for girls?
Before that.

-Do the teachings follow a certain course, or not?
The teachings, for those who want to become priests, are given by priests.

-Is there something of a pre-established course, or can each priest decide how to teach his own students?
Each priest can teach however he wants.

-What do you want to do?
Well, I'm as yet not sure what I want... I don't know.

-So you're still very young?
Yes, I'm young... I can see I have a strong, muscular body... My wish is to travel.

Let's now move forward in that life and see if in the meantime the young man has decided what he wants to do...

THE DREAMER BECOMES A PRIEST

-Go forward in that life: five years... Look at what is happening.
I see myself in my village inside a circle of stones, where the tombs are. I'm doing a type of burial ceremony.
I'm officiating, therefore I've become a priest because it's not a ceremony which directly involves me: it's in honour of someone from the village who has died.

-So what are your duties?
One of my duties is to officiate at funeral ceremonies...

-Do you have a wife and children?
Umm... I think so.

We have already seen that having a wife and children is the norm and is taken for granted.

-Are there many people taking part in it?
No, there are other priests who are preparing... At the moment I only see the priests...

Let's see if the regressor recognizes anyone in the village as someone present in this current life.

-Is there anyone you know from this current life?
Among the elders who taught me I think I see the person who was collaborating with us... **L**. ... among the elders in charge.

-Look at the village too: is there anyone else you recognize?
Maybe also my friend **I**., the musician... he must be one of the priests, more or less my age...

-As a priest do you also have other duties, apart from officiating at funeral ceremonies?
It seems I also officiate at the healing rites held at burial sites.

It would be interesting to know if the Giants' Graves already existed at that time and what they were used for. And what about the Nuraghi?

-Do you therefore also use the Giants' Graves or just these burial sites?
No, just these tombs.

-Look around the territory: do you see Giants' Graves or Nuraghi?
Yes, I see tombs and I see a landscape with stone circles, small temples, Dolmens, Menhirs, towers...

-Are there any of the classic Giants' Graves?
There are... yes, with a corridor.

-Is the one at Li Mizzani already there?
Yes, there's something there already...

-Do you see any Nuraghi around?
There are some towers, yes, very basic but they're there.

Let's also discuss the people's traditions...

-Now that you're a priest, do you know what the traditions of your people say?
The tradition is based upon the cult of the ancestors. There's also a type of study of the sky...

-Is that your work or someone else's?
Umm, I know a few things, but more so the cults...

> *Knowledge of the traditions is probably restricted to older priests. Now, in order to obtain a reliable date, we can ask about the position of the North Celestial Pole...*

-Well then, if you know something about the sky, look at the point around which the sky revolves, the North Celestial Pole. Can you see it? With respect to today's position, where is the pole?
We use a few stars as reference points, like **Alpha Centauri**... **Sirius** too... The pole looks to be in a slightly different place to today... towards west, but not by much.

> *From the area of Palau at sea level, at around 500 BC Alpha Centauri – which today is not visible due to the precession of the equinoxes – would appear just above the horizon, whereas in 4000 BC its position was high enough above the horizon for it to be used with ease and even Sirius would reach almost the same altitude.*
> *Furthermore in winter Sirius could be seen setting in the south-west at the same time as Alpha Centauri began to rise in the south-east.*

-What references are used to identify the pole?
I think going from **Ursa Major**... I get this name: Ursa Major... the top part, then go towards the west...

-In which direction with respect to Ursa Major?
To the left.

-So going from the Big Dipper and looking towards the Little Dipper, the pole is on the left?
I think that's it... I feel that's correct.

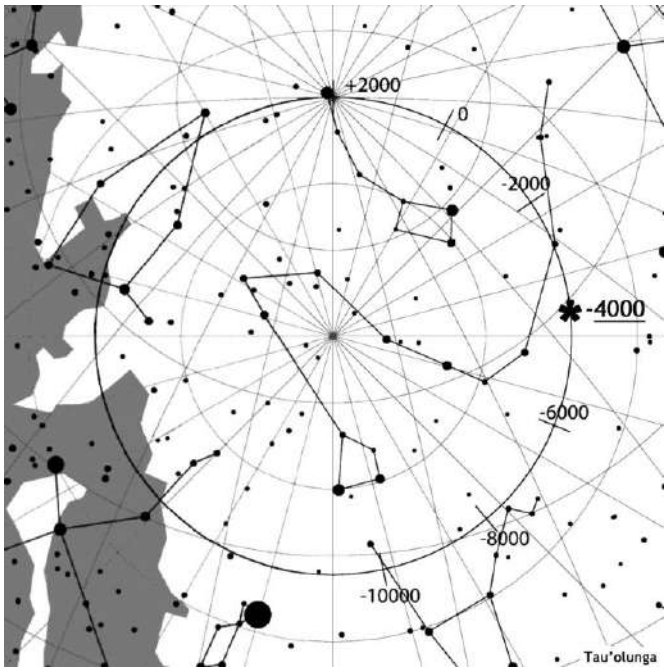

Fig. 24 – The North Celestial Pole today and as it appeared in 4,000 BC.

*The position of the North Celestial Pole as stated by the regressor is consistent with its actual position around 4,000 BC, when it was approximately half way between the stars **η** Ursae Majoris (Alkaid, on the end of the handle of the Big Dipper) and **γ** Ursae Minoris (Pherkad), one of the group of four less brighter stars in the bowl of the Little Dipper, which points towards Ursa Major (Fig. 24).*
But let's again discuss the people's traditions when our priest has become a little older...

-Go forward again in that life, another five years, and tell me what you know about the tradition.
The cult of the ancestors is big, which therefore means all the knowledge inherited from the past.

-Where were the ancestors from?
From the north. From far away lands... It doesn't say which. A long time ago...

-Who is in charge of the tradition?
As one gets older, more of it is revealed, so it depends on age.

-Do the elderly do anything in particular to enable themselves to live longer than the rest of the population, or not?
No, I see it as part of the normal life cycle. At a certain age one passes from middle age to elderly, just like the transition from childhood to adulthood.

Let's get an idea as to who runs the village...

-Are all the elderly in the village also priests, or not?
No, not all of them, but each elderly person has the right to be part of the group which runs the community.

-Is there somebody in charge of this group, this senate?
The priests; they have an important role. The priests are in charge of the group of elders and the latter make decisions regarding the whole community.

Therefore the organization of power here is less oligarchic than during the Nuragic era.
But let's see if justice was administered in the same way as in the later era...

-When someone commits an act against the society, how are judgements pronounced?
The accused has to pass a test, upon which the judgement depends. If he doesn't pass, he's deemed guilty, otherwise he's not...

-And if he's convicted, who carries out the sentence?
Nobody: he's sent away from the community.

-And in the later eras would he also have been sent away? Or would he have been killed?
No, I see that he's sent away.

It appears that the justice system has not undergone any significant changes.
And now the final part of life....

-Go to the time of your death: how old are you?
I see myself by now as very old and with no strength left.

-Did you travel as you wanted to?
I don't think so, because as it turned out I was destined to be a priest.

-In the last few years of your life what did you do?
My skills increased: I was involved in healing rituals and burial rituals and I gradually gained skills. Furthermore I also gained much more knowledge of the traditions.

-What did you learn from this greater knowledge of the traditions regarding your people?
Things linked to creation... the myth of creation... that there was a time in which the world was formed from an initial chaos. The mountains rose from the waters and so there was a separation between land and water.

-Is there a tradition regarding the flood, that you know of?
There's this sense of things which happened a long, long time ago. This refers to a very positive era... of higher knowledge.

> *In combining the information obtained from this priest and from the following life as a priestess, we are able to form quite a detailed picture of village life during this pre-Nuragic period, a life which, as far as organization is concerned, is certainly less evolved with respect to the later Nuragic era.*

-Now you're dying. Have you been prepared for it?
I'm not scared of it... it's part of the life cycle and therefore it's not something I'm afraid of: I know about it, after having officiated at many funeral rites. It's not an alien concept. It seems to be a, shall we say, natural death... of old age. Strength gradually leaves...

-How old are you, more or less?
Around 50. That's the age I see...

-What did you learn from that life?
The importance of a task, a role, of being conscious of having a role within the community, of carrying it out responsibly... because, after all, I was chosen too, although *(smiles)* I did live the freedom which is part of my nature... but in the end, that was my destiny.

SUMMARY OF THE PRE-NURAGIC REGRESSIONS

The pre-Nuragic lives which emerged from these regressions can both be approximately dated to around 4,000 BC, therefore, given that in those times any change in lifestyle occurred very slowly, a study of them can be relied upon if we consider that we have two individuals who lived at the same time and belonged to a group of people who, for the most part, had brown hair and fair skin, this group being part of an ethnic group which would eventually evolve into the one examined in the later Nuragic regressions.

From the regressions we can deduce that during those times:

- *Men and women had very different and well-defined tasks and their respective educations were also different and took place separately.*
  The education of both males and females began with a general one at about 6 or 7 years old and was the same for everyone until the time of sexual initiation, after which a progressive selection began and consequently the instruction given to the selected became specific. Even though the choosing of those who were to become priests or priestesses was done through a selection process, it was always with the consent of the person involved.

- *The culture of this society was much less evolved than the Nuragic one. It was a little more matriarchal, but the more important decisions were made by the elders of the village, whose numbers varied over time, and in fact all the male elders had the right to be part of the village's governing body, although the body itself was directed by the priests.*
  Judgements were given following a test (probably influenced) which the accused had to undergo and, as in the Nuragic era, the maximum penalty was exile.

- *Tradition was adhered to and the cult of the ancestors existed. The skies were also studied. Sun ceremonies were held, which were officiated by priests and priestesses, while the lunar ceremonies were mainly female. The purification rituals at Mount Canu, relating to water and the moon, were conducted by women, who were considered more important than in the later Nuragic era; nonetheless even then they were not involved in astronomical studies.*
  The priests conducted funeral ceremonies in stone circles with tombs; they also conducted those dedicated to the ancestors and those held prior to hunting. Healing ceremonies also took place.

- *When officiating, priests wore a long white heavy cloak, probably made of wool, and carried a long smooth staff. Their garment, on the other hand, was made of skins and, when not officiating, were dressed like everyone else. There were also woven garments and when priestesses officiated they wore a long white cloth garment and a black scarf over the head; they also had heavy jewellery – necklaces, bangles and earrings. When not officiating they were dressed normally and with few small pieces of jewellery.*

- *As the pre-Nuragic period gradually became the Nuragic period the rituals, initially concentrated upon the moon and water, progressively moved towards those of the sun, becoming more male-oriented as the importance of physical strength increased. Consequently more and more Nuraghi were built - which at first were simple towers few in number - and their design gradually became more complex.*

- *Herbal treatments were a female task, orthopaedic and surgical matters were practiced by men, and "energy" medicine was practiced by both sexes.*

- *Clothing and dwellings were similar to those of the Nuragic period.*

- *Pottery was made from light-coloured opaque terracotta, decorated with red and white geometric designs. Unlike the later Nuragic period, the hearth did not have a tripod support above it; as such, the pot was placed over the fire rather than hung above it.*

- *Metals – copper or perhaps bronze – were already used for bangles and earrings but not yet for weapons, which were of stone. Men in fact were armed with stone spears and daggers and used the bow, the arrows of which had stone tips.*

- *There also existed metal musical instruments (jingle bells) and string instruments (most probably those without a bow).*

- *Around Mount Canu were many communities which were linked and coordinated.*

- *Rain water was collected in the open in wells and basins and was used for hygiene. Spring water was used for drinking. As in the Nuragic era, personal hygiene was regularly attended to.*

- *For transport they used carts pulled by oxen.*

- *They raised cows, sheep, goats, donkeys, rabbits and chickens.*

Ships were in common use – with a carving decorating the bow, a square white sail and a crew of around fifteen men – for transporting obsidian from the area around today's Oristano to what today are called the island of Elba, Liguria and France, in exchange for mostly food products. Also for trade purposes ships arrived from the Spanish as well as the French coasts. The Gallura region only had berths instead of proper ports.
From a regression by someone who will later be known as Max (pseudonym), who in his current life is a boat expert, there emerges a concise, but very significant, description of ships pertaining to a period prior to the Nuragic era.
According to that description they were small wooden ships with only one rudder and one almost square-shaped sail. They sailed well and were very fast, carried a crew of about 12 to 14 men and travelled up to the closest continental coasts to trade mostly obsidian obtained from the area around Oristano. Their appearance was crude and the outside surfaces were speckled; in fact the planking was made of small curved tree trunks which were chopped in half longitudinally and then tied to the ship's frame to form the hull. To render it waterproof the trunks were caulked with a type of glue obtained from tree roots and resin.
Since iron was unknown to this population and therefore they didn't have long steel saws operated by a man on either side which were, in much later times, used to cut several planks longways from a single trunk, this description of the technical solution chosen to construct the planking is original and particularly interesting.

THE ERA OF THE FLOOD

<u>CONVENTIONS USED IN THIS SECTION</u>:

-Questions posed by the regressionist (Luciano Pederzoli)
Regressor's replies (Sara or Max).

Regressionist's comments.

AN IMPORTANT FUNERAL

A SPONTANEOUS VISION

While the Nuragic and pre-Nuragic life regressions were still ongoing, it was possible to go even further back in time and obtain information through other sources about what seems to be the same people who would eventually give rise to the first pre-Nuragic civilization and then later become the Nuragic one. In fact Sara (a pseudonym), a friend and psychotherapist from Trieste, had expressed the desire to learn about pre-Roman Sardinia, of which she knew nothing. We therefore agreed to meet at Palau, where she had the opportunity to visit several archeological sites of great interest, and stated that they provoked memories, but during her first visit to the ***Li Muri grave circles*** *near Arzachena, Sara had a spontaneous vision similar to a series of frames on a filmstrip which lasted several seconds. The following is a description of it.*

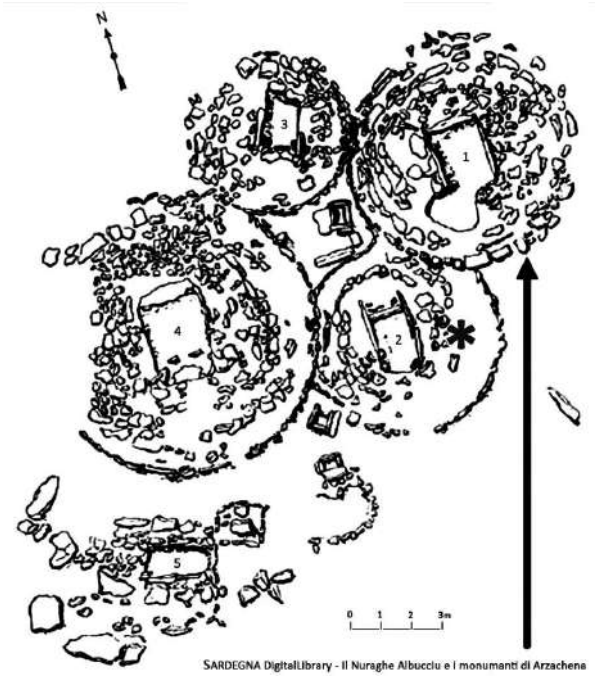

Fig. 25 – Estimated path of the funeral procession.

It was a warm summer night and there was a procession of men dressed in long white garments. Three of them were ahead of two other men who were carrying a litter on their shoulders, one at the front and one behind, in the way a litter is carried, behind which followed the other men.
It was a type of funeral only attended by adepts, no women: there were only priests, apart from the two pallbearers. There were many of them, but it was not known exactly how many, nor whether or not they were all dressed the same way.
Those at the front could be seen in profile and those behind were seen front on, but it was dark. They were moving from right to left, from the entrance towards **burial no.1**. On the site plan (Fig. 25), the arrow shows the approximate path taken by the procession and the asterisk indicates the observer's position, also approximate. The men occupying second and third positions along the line were wearing a type of pointy hood on their heads and whether or not they had beards could not be ascertained (it's possible that they had dark beards); those following the litter also had the same style hoods. Some had beards and others didn't. Their eyes were not clearly visible in the dark. Some could have been blond, others had dark hair.
The man at the head of the line had beautiful long blond wavy hair down to his shoulders; he was young and beardless, and had a delicate, feminine profile with a small nose. His head was uncovered but I couldn't see if he had a hood on his shoulders; he was holding a torch in his right hand and its light was enough to be able to see the first three, a bit of the two pallbearers and very little of the others following the stretcher. The arm carrying the torch was raised but whether the sleeve had fallen or there wasn't one at all was not clear.
The pallbearers' heads *were uncovered, they had short curly hair, dark skin and dark clothes, and bare legs from the thigh down. Their garments were above the knees and seemed to be made of uncut skins. On their feet were sandals or open shoes with straps. On their waists there was something which reflected light. They also had something around their heads like a dark band on their foreheads: lighter than their skins but still dark. Their skin was very dark, like modern-day Sardinians who have been in the sun. They were a little shorter than the others.*
The litter was made of two wooden bars connected by something woven (what it was made of couldn't be seen) holding a male human body which appeared to be just a shadow. He wasn't naked – he was dressed and uncovered.

THE STORY AS TOLD DURING THE REGRESSION

The day after the sudden vision Sara decided to undergo a regression to probe further into the scene she saw at Li Muri: what follows is the transcription.

-Look again at that procession you were speaking about yesterday, the one at night in torchlight. What are those men in white doing?
The first one resembles C. in male form, with similar hair... he's taller, more robust, more slender, but basically the same.

-What are they doing?
They're chanting. The chant is like a wave which rises and falls...

-Does it resemble anything you know?
Possibly like some church prayers, but it's softer, warmer.

-Is the chant sad or happy?

No, it's to help concentration, it's neither sad nor happy.

-Does everyone chant?
The first one chants and the others respond.

-*What do they do?*
The man at the head of the line stops near that tomb and the others gather around it with the body in front. To the right of the body stands the man who was first in line. To the left are the two pallbearers with the body: they placed it on the ground and stood apart in the dark. They are further back, crouched down near a bush, and the others stand to the left of the body to complete the circle.

-How many of them are there?
I'm inclined to say 12, but I can only see 10, however it could be that the dead man is one of them, because there's the first man, then this dead one, and then another 10.

Sara knows absolutely nothing about the emerging information from the Nuragic and pre-Nuragic regressions, but the number 12 appears here also.

-Are you part of this group, or are you watching from the outside?
I'm watching from the outside.

-Look carefully at the pallbearers: you said they have black curly hair and dark skin, and what are they wearing?
The band isn't on the forehead: it's further up, like a headband to hold the hair back...

-Is this band dark or light?
The colour is like leather.

-Are their clothes fabric or skins?
It depends on the season, because I can see both; it's not a leather-type skin, but a fur-type one... sheep... or cow... it's short, but not like Astrakhan.

-Do they wear a belt?
A belt yes, made of leather and its width is... umm... 3 or 4 centimetres... and it's decorated.

-Does it have a buckle or not?
It's a type of hook...

-Does it appear to be metal, or some other material?
More like bone... but like a hook...

-Do they also have a sheath with a weapon inside it, or just a belt?
They're only wearing the belt... but it's worn, so evidently they also sometimes carry a sheath...

-What are they wearing on their feet?
Shoes like the Romans wore.

-Like those that reach high up the legs?

Yes, yes.

-At the back are they open or closed?
Closed.

-Look at the garment made of skin: how is it held up at the shoulders?
There's a round thing on the left shoulder... like a stud... but I can't see what's underneath.

-What is this stud made of?
That too is bone, or possibly hoof or something hard like that... but I can't see how it's fastened underneath... Whereas the belt is fastened: on one side there's a hole, and the other a type of little hook... Who knows if the stud is the same thing? I don't think so. It seems to only have one hole.

-Would the stud be sewn on?
I don't know, I can't see... it's like there's a hole under it, and on one side is the lower part of the skin and on the other is the upper part... ah... more of a loop buckle.

-Is the skin held in place, or is the buckle sewn on?
Yes, I think it has stitches...

> *All of these descriptions are in agreement with those emerging from the Nuragic and pre-Nuragic regressions, although neither of the regressors is aware of the information coming from the other.*

-What do these people look like?
I don't know if you saw in the newspapers around 10 years ago a hypothetical reconstruction of Christ's face, not the traditional hieratic depiction, but one where he's short with curly hair and heavy eyebrows... These are like that, with Palestinian features.

-So basically a Mediterranean ethnic group like present-day Palestinians. These people are, as you said, shorter than the priests, are dressed in a garment made of shorn fur and have a buckle on the left shoulder. The right shoulder is therefore exposed. Is this correct?
No...

- The right shoulder is also covered. So the garment has some form of collar. Or at least a hole...
Yes, yes.

-… and the buckle is used to close the hole, basically: it opens when the garment is put on...
Yes, but it can be put on even without opening it.

-… and the garment is almost down to the knees, you said...
Halfway down the thighs...

-... it has a belt at the waist made of leather, with a bone hook and holes. The belt is worn on the left side, where they probably usually carry a sheath with a spade or dagger, and on their feet they wear shoes which are closed at the back and high up the leg. These people are crouched. Now let's return to the priests: they are all dressed the same, or aren't they? Look at them carefully and also what their clothes are made of: wool, linen, cotton?

I would say linen, but a very thin one, like satin basically: it's very soft, cascading. It's not like the linen we have today, which is all creased.

-Yesterday you were also speaking of hoods...
At the moment I don't see them...

-The garments are white, long, rather lightweight and look like linen, but not creased. Is this correct or not?
Yes, yes.

-Are everybody's clothes the same, or are there differences?
At the collar...

-What is the difference?
Umm... the first man's is V-shaped...

-And the others?
Round... also square... another with three points...

-Each one is different to the others?
Yes.

-There are eleven different types of collars?
Yes.

-Do you think the shape of the collar indicates the priest's role?
I would say so, yes.

-So you see eleven collars each a different shape...
… it's like the number of points is important...

-Ok so, the first man has only one, another man has two, another has three and so on...
Yes. They're only tunics, without sleeves... their arms are bare.

-Do the tunics reach down to their feet?
Up to at least 10 cm from the ground, to the ankles.

-Do they have shoes on their feet too, or something else?
It's like they must connect the earth with the sky and so they have neither cloaks nor shoes: therefore at the moment they are barefoot, bareheaded and with bare hands. They had shoes and cloaks, but left everything around the perimeter, not at the entrance, because then they would move forward towards the circle...

-Are they holding hands?
No.

-Are their shoes the open style with straps?
I don't know.

-Are there other people present besides these?
Just them: it's a ceremony, something sacred...

-Are they reciting mantras? Chanting? Are they quiet? What are they doing?
They're getting ready... They're lighting some fires...

-Where do they light the fires, between stones or at a particular place?
No, they're all always around that tomb... but there they've arranged 5 fires in a strange way...

-How are they arranged?
One is high and to the left, another further down to the right, another further left and further down, so as to almost make three vertices of a square only narrower... and then another two, one of which is below in the middle and another further up to the right (Fig. 26).

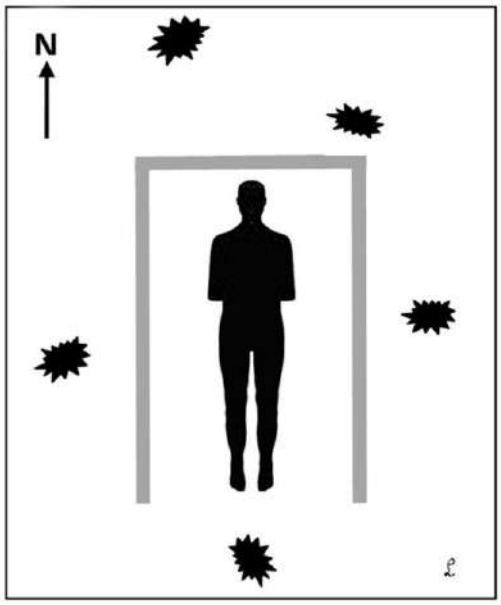

Fig. 26 – Positions of the fires around the body.

-So the four make a kind of zig-zag, like a "Z"...
No. It's like they're, I don't know... like the stars of the Big Dipper... how many are there? Four?

> *In her present life Sara is not familiar with the sky, therefore it's unlikely we can obtain any useful astronomical information.*

-The Big Dipper has four stars, yes, then there's the helm with another three and then many others.
I don't know... some constellation...

-Do you think it's the Big Dipper or another?
I don't know, but there are five...

-Do you think they may be the Pleiades?
Since I don't know them, it may or may not be...

Given that Sara is observing the scene from above and is not in physical form, she should have access to the feelings and intentions of the people present; we can therefore ask her to try to describe them.

-All right. Are you able to feel their intentions, or can you only see what they're doing?
They are not all feeling the same thing...

-Are they each feeling something different?
Yes.

-Are they positive or negative feelings?
One is sad, one is excited, one feels fully a part of this great ceremony, one, who is new...

-What role do they have?
Well, here their role is mainly to accompany the "soul" to the heavens, but they're a group, a brotherhood... I'll try to go forward in time to see what they do during the day...

-Go forward a little and tell me what they do during the ceremony... can you see anything?
Always while chanting they raise and lower their arms and bend forward then rise again... then they move around a circle: it's a dance which becomes more rhythmic, stronger... There is also some smoke...

-Due to the fires?
Yes, but from essences too, because afterwards they suddenly fall to the ground in a dazed state...

They probably use hallucinogenic plants...

-Then what happens?
At dawn they get up...

-Do they all wake at the same time, or not?
More or less, yes, but it's not that they all jump to their feet as if an alarm goes off... one starts to move and then they all move, and then they pay tribute, pay their respects, to the deceased.

-And then?
They kneel one at a time, then they stand, pick up their clothes and leave. The body remains there as well as the two pallbearers.

-Did they also take part in the ceremony?
No, they stayed there and now they must remain there still.

Do the pallbearers live there, normally?
No.

-Is the village far?
Not very far.

-Approximately what distance?
A kilometre...

Sara is unaware of the fact that approximately one kilometre away there are, in fact, remains of a very ancient village.

-Look... concentrate as much as possible: try and find out in what era this ceremony is taking place.
How?

We can once again try for a date based on the positions of the stars, but with little hope...

-For example, look carefully at the night sky and look at the point around which the stars rotate. That point is called the North Celestial Pole: well, is it situated at the same spot as it is today, or has it moved?
You have to ask one of the men...

-You can't see the positions of the stars...
No.

THE VILLAGE

-Ok, go with these priests and talk about what you see in the village.
The village waited for them: everyone is up, everyone silent, frightened.

-Does the village have many inhabitants or just a few?
There are many...

-Are they all dressed the same, or not?
No, but all are dressed simply.

-Wearing skins or fabric?
Fabric, because it's hot: it's summer.

-Do they all have shoes, or are they barefoot?
Mostly barefoot.

-Can you see the dwellings?
Yes.

-What shape are they?
Some are more round, others more conical, and then the conic stone roof houses...

-Is the conical part made of branches or stone?
The conical ones are made of branches. The curved ones are stone.

-What are the curved ones covered with?
The roof is stone, with grass on top: they look like *panettoni (Panettone is a traditional Christmas cake from North Italy which is shaped like a cylinder with a domed top.)*.

-So the hut is completely made of stone.
Yes, but it's covered with soil in which there's grass growing.

-Go inside one of these stone huts. Is there a door or not?
There's a hole... something like an igloo.

-Is there something to close it with, or nothing?
Yes, either a skin or a bit of cloth... something...

-Once you're inside is the shape round?
Yes. The fire is at the one o'clock position.

-To the side, or in the middle?
Against the wall: looking from above, it's at the one o'clock position... a rectangular hearth where the fire is lit.

-Is there a chimney above it? A ventilation duct?
There's a hole in the roof.

-From inside the hut, can the sky be seen through the hole, or not?
Yes.

-On the inside, is the roof entirely of stone?
Yes, yes.

-You were saying that the hearth is rectangular and at 1 o'clock; is the entrance at 6 o'clock?
Yes.

-What are the furnishings like?
Well let's see, there are stones all around...

-Big or small?
Big.

-Do you think they're used for sleeping on, or for another purpose?
I was thinking regarding this fire that it's also possible to put food underneath it.

-So it's a type of raised hearth.
There's a shelf.

-A shelf which is held up on all sides except one, or...
No, not like that, on the contrary.

-Do you mean that it is open on one side?
Yes.

-Does the shelf have a hole in it to allow the passage of air, or not?
Well I don't know: I see the fire...

-The fire at the top...
No, wait, there are two fires...

-Both of them inside this rectangular hearth?
Yes.

-Is there something above these fires?
I'm trying to see whether there is just the one stone or a few of them.

-Take your time, there's no hurry.
There could be two of these shelves placed lengthwise.

-What's holding them up?
Some stones underneath them.

-One stone at each end?
Yes, that's right, but the shelf is held up by stones on three sides.

It can be deduced, as well as from information obtained post-regression, that this hearth is shaped approximately like an elongated parallelepiped, where the two shorter sides and one long side are made of stones placed vertically on the ground. The bottom side is the ground and the top side is made of two long stone planks almost parallel separated by a gap. Beneath these are two fires.

-What is this hut used for? Is it for living in, or for meetings, or something else?
It's likely they use it for smoking meat.

Let's look at other possible ways of getting an approximate date...

-Ah, they smoke meat... Do you see metal tools, or just stone and earthenware?
Wood and stone.

-Nothing of metal?
I don't see any.

-Do you see any pottery?
No, just quarried stone.

-Do you see any hanging meat being smoked?
That too, but only a little, in thin strips.

-Thin strips of meat hanging on what?
On a grate...

-Above the fires or to the side?
No, where the hole is above.

-Where the smoke escapes... Are they very high up?

Yes, but the hut isn't very high: it's just high enough for a person.

-How large is this hut in terms of diameter?
Maybe 2 or 3 metres.

Given that Sara usually underestimates lengths, the hut's diameter is probably around 3 metres.

-So rather than a hut it's more of an oven where meat is dried. Now go outside and then into one of the conical huts with the branches at the top.
Is the lower part stone or wood?
Stone.

-And at the top they have a conical roof...
Yes, yes.

-Go inside: more or less how many metres in diameter is the hut?
For a family... Maybe 3 metres.

For the reason given above, the actual diameter of the hut is probably closer to about 4 metres.

-Does it have a hearth?
Yes, it's in the centre.

-You mean a circle of stones?
Yes.

-Or is it rectangular?
No, it's different here: it's a type of circle of stones.

-Is there also something holding up a pot, or not?
Umm, no, they cook over the stones.

-They heat the stones then cook over them?
Yes, or they dig a hole in the ground and put them in there.

This cooking technique is definitely very ancient.

-Where do people sleep?
On the right, on the left, everywhere.

-Do they sleep on the ground on skins, or on branches, or on stones?
The elderly seem to have a right to something better, so their beds are larger, while the younger ones throw themselves onto a skin and sleep wherever: they don't have their own sleeping place.

-Are the elderly people's beds made of branches covered with skins, or are they something more sophisticated?
No, branches and straw.

-Do you see any tools around made of stone, metal, earthenware...?
Stone, bone and wood.

-Look at the men: are they carrying daggers on their belts?
Yes.

-What are the blades made from?
Stone.

-And the handles?
Wood.

The total absence of metallic objects is also proof of the antiquity of the period discussed here.

-How many people live in a hut such as this?
Ten.

-Ten? Do they all belong to one family?
Yes... yes.

-Do you also see any children?
Yes...

-How are the children dressed?
They're naked.

-How are these people organized?
At the centre of the village is the matriarch's hut. She has a dark complexion...

The matriarchal governing body of the village is also characteristic of very ancient times.

-Do you know the matriarch?
No.

-What does she look like?
Imposing.

-Is she big?
Yes... yes.

-What is her role?
She has a very large hut which houses girls who are at her service until they marry... when they begin to menstruate...

-And then do they marry, or is there some type of ceremony to mark this event?
No, but they remain with her until they marry.

-So the matriarch's hut is also used for girls who are, shall we say, not yet of age. Does the matriarch only govern women, or men too?
Men too. It's like this woman is in charge of daily life, of everything earthly.

-And what are the men in charge of?
Spiritual matters.

-Are those in charge of the men organized into a group of 12, or can it be any number?
No, looks like it's 12, but they're not all from this village, they're also from those nearby.

Again we see the number 12 – evidently a very ancient characteristic.

-Are there many villages nearby?
Twelve. Each has one of these men in charge.

-Do all these head men have the same task, or does each specialize in something different?
Well, they have the spiritual task of connecting the sky and the earth, and this is common to all of them. Then each of them...

-Each of them?
The head man of this village deals with astronomy, and he's the most important one.

-Astronomy or astrology?
He's the one who studies the stars, and he's at the top.

The astronomer/astrologer will remain the most important, even in later times.

-And what areas do the others work in?
Hunting... **constructions:** he's the one with the **eight-pointed** collar.

*-And how many points in the collar of the man in charge of **hunting**?*
… **5**…

*-Five. And the man who specializes in the **stars**?*
… **1**…

-One. Is there anyone working in other fields?
Water.

-How many points on his collar?
It's **round**... There's also someone whose field is the **earth**.

*-In that he's a **geomancer**, in other words he determines which places are best suited for building on?*
Yes, but also for...

-How many points are on his collar?
… **6**…

*-Six. Is there someone who's a **doctor**?*
No, the doctor is **that woman**.

-What do the other head men do? There are seven others… Look carefully at them one at a time.
If I say that one of them also does **foretelling**, does this mean anything to you?

-Yes, but does he also do horoscopes, or just forecast the future in general of the population?
No, the future in general...

-And how many points does he have?
He's on the other end: he's the one who has **12**.

> *It's more likely that there are 11 of them rather than 12, because if there are 12 priests and one has a round collar on his tunic, there can only be 11 different types of collars with points.*

-Twelve. The other end with respect to the one who has one point?
Yes.

*-And what does the man with the **two-pointed collar** do?*
Machinery...

-What type of machinery?
Inventions...

*-And what about the man with the **three-pointed collar**?*
Wasn't he the one in charge of hunting?

> *As often happens in regressions, the regressor shows confusion regarding numbers and anything associated with them.*

-Well, let's try to put them in order: we said that 2 = machinery, 3 = hunting, 4 = ?
I said... umm... what was it? Construction?

-Umm, the construction man had 8 points...
Transport... **travel**...

-Is transporting done using animals, carts, or just on foot?
With litters.

-Are there carts with wheels?
No, I don't see them.

-And what animals are used for transport? Oxen, horses, or donkeys...?
No, they don't yet use animals.

> *It seems that animals for transport have not yet been domesticated, nor do they even use the wheel, obviously indicating a time in the very distant past...*

-They don't yet use animals... All right. We've already seen the head man with 5 points... Concentrate on those with 6 points... 7 points... 10 points...
The one in charge of the **dead** has **10** points.

-Does this man only deal with funerals or also with the cult of the ancestors?
No, he's a sort of grave-digger. He's also very involved with the ceremonies, but he's a sort of grave-digger.

*-Is there someone in charge of the **tradition**?*
The one with **6** points. He's the one whose job it is to check... to tell stories...

*-Look also at the one with **7** points: what is his task?*
Fire.

*-Are there any others? We've seen those with one point, two points, three, four, five, six, seven, and eight points… we haven't yet looked at the man with a **nine-pointed collar**: what is his task?*
Animals... **fish**.

*-We've looked at the man with 10 points… And the one with **11**?*
His task is **music**... **sounds**... and healings too, with chanting. The women heal with herbs and men do it with sound.

> *The specializations of the 12 heads (those in doubt are underlined) which emerged from the regression are in reality 13: **0** water, **1** astronomy/astrology, **2** inventions/machinery, **3** or **5** hunting, **4** transport/movement, **6** geomancy or tradition, **7** fire, **8** construction, **9** animals/fish, **10** the dead, **11** sound/music/healing, **12** oracles/predictions. However, the precise association between role and number of points on the collar is not important – which is difficult even for the regressionist to follow during the regression – but rather the duties carried out and the fact that each one corresponds with a specific number of points on a garment's collar. From a careful analysis it's possible to deduce the most likely actual specializations of the 12 heads:*
> ***Astronomy/astrology, Oracle/predictions, Geomancy, Construction, Inventions, Transport, Sound/music/healing, Animals** (hunting and fishing)**, Water, Fire, Cult of the Dead, Tradition.***
> *Of note is that, when the much later Nuragic civilization was at its peak, the duties relating to Inventions, Transport, and Cult of the Dead were replaced with two medical roles (the matriarch's role would no longer exist) and a mathematical one. The one relating to Animals (hunting and fishing) would be taken care of by the Weapons Master. All other roles would remain unchanged.*

-We've looked at the man with no points on his collar (round), so now we've gone through all of them. Were these specializations the same throughout all of Sardinia, or just within the ethnic group you're describing here?
I imagine they would be everywhere, but there aren't many ethnic groups.

> *Let's look at people's appearances...*

-What do the people look like? Are they dark, fair… what?
Mixed.

-So there are both dark-haired and fair-haired people... is everyone fair-skinned?
Yes, more or less.

-What colour are their eyes?
Umm... again it depends.

-There are people with light eyes and those with dark eyes…
It seems like those with dark skin are lower on the social scale.

-Whereas the fair people are higher up…
Yes... yes.

-According to the Guardian of the Tradition where does this ethnic group come from?
From the north.

> *This too is in agreement with the Nuragic and pre-Nuragic regressions which Sara knows nothing about.*

-When did they arrive from the north?
Many moons ago: before the Great Deluge.

-According to the tradition what happened during the Great Deluge?
The sea seemed to come from everywhere... from above, from below... They were trying to flee towards higher altitudes.

-Did they have foreknowledge of this Great Deluge event, or not?
Yes, but nobody believed it. Many people died... *(cries)*

-What was civilization like beforehand?
More evolved.

> *If before the flood those with fair skin were socially superior, it could be why afterwards those with darker skin remained lower on the social scale.*

-Was it based on technology or on the mind?
It had both those things.

-In the period which you're describing, how were heavy weights moved for construction?
Umm... with the use of sound.

> *This statement is typically mentioned in regressions relating to periods older than 3000 years: it's as if an ability inherited from previous evolved civilizations and once common to many people were suddenly lost.*

-With the use of sound. You mean there are priests who emit sounds, or do they use drums or things like that?

Usually the sound is from the man...

-It's just the man who makes sounds with his voice and makes the stones rise?
No, he doesn't make them rise: he makes them lighter. But he also uses sticks... Special sticks, made from a special wood.

> *Although the regressor is unaware of it, the phrase "he makes them lighter" has a very important technical significance: something which is weightless and tends to rise can't be positioned correctly (a good example is to imagine a ball filled with helium such that it's almost weightless), while an object which has some weight but is easily manoeuvred can be precisely positioned.*

-What are these special sticks like?
They're short... around 20 centimetres. They are beaten against each other.

-Ah, they're beaten against each other and they lighten the weight of the stones?
Yes, yes.

-But what are these sticks made of?
A sacred wood.

-Do you know what type of wood it is?
No, it's a secret.

-As well as hitting the sticks, do they make sounds with their voices?
Yes.

-Do they make gestures too?
Yes, yes.

-Then who physically lifts the stones?
The people with dark skin.

-So the construction technique was based on sound...
Not the construction technique, but the lifting one: there was another person who determined the placement of the stones.

-Look at these head men and tell me whether or not they have beards.
Beards were not mandatory... Number 11 doesn't have one... Out of the others, some do and some don't.

-Do they shave with obsidian blades?
No, they were made of stone. It was grey, not black.

> *We need a test question to confirm this...*

-Grey, or a greenish-grey?
Grey.

-Does this ethnic group trade by sea? Does it use ships?
Not at the moment: they did before and they will again. But for now no.

-Before the Great Deluge or after?
Yes, before. At the moment they don't like water all that much.

It therefore seems that this regression relates to a time shortly after the "Great Deluge". But how long ago was this era? The question remains unanswered.

-According to the Guardian of the tradition, how long ago was the Great Deluge? How many years?
Not many, because some remember it. The elderly remember it.

The "Great Deluge" is therefore quite recent for the people described in the regression. A quick test question can be inserted here...

-Do they remember it because they were witness to it, or because they were told about it by elders before them?
No, they saw it. They lived through it.

Let's try for a description of the monuments present in the area...

-What monuments exist in the area? Are there any Menhirs?
Well yes, they're important, they're like totems.

-Made now or made before the Great Deluge?
Some were made now, others in earlier times, and they mark important sites.

-Are there any Nuraghi?
Pardon?

Sara is not familiar with Sardinian archaeology and in fact does not recognize the term "Nuraghi", since she has never seen them before.

-Nuraghi, very large truncated cone buildings made with big stones.
Then yes there are Nuraghi.

-Is there just the one or many?
No, each village has its own.

Clearly these are simple towers, not the articulated and complex Nuraghi built during a much later era.

-Yes. How long did the Great Deluge last?
I don't know... I get the number 40, but...

-Forty days?
Umm...

-*What happened?*
A big fire... then everything went black.

-*As far as you know, after the Great Deluge were the stars in the same position in the sky as they were before it?*
No.

-*Had their positions changed?*
Yes.

At the end of the regression, Sara states she had the distinct sensation that she was the deceased at the funeral.

THE FLOOD AND SURVIVAL

Shortly before the post-flood regression with Sara, there was another regression conducted on a friend (a native of the Gallura region in Northern Sardinia) who has exceptional dowsing abilities, and what emerged was a first person account describing what seemed to be the actual "Great Deluge" – the famous Flood – as well as a fairly accurate description of life in a small pre-flood community. The following transcription completes the regression section of this book. The regressor will be called Max, a pseudonym.

DURING THE GREAT FLOOD

-Look to see if one of your past lives occurred during the Great Deluge, the Flood... Do you see yourself living during that period?
I see lots of water... I'm aboard a boat, an orange boat... I fled and found myself on this boat...

-And what was the outcome of this adventure?
It was good: I survived.

Excellent: the regressor should therefore be able to describe the phenomenon in detail. Let's find out...

-Now talk about how that terrible natural phenomenon began.
There was a strong smell of burning... a pungent smell... almost like rotten eggs.

For more information on this, refer to APPENDIX E: THE FLOOD AND PRECESSION OF THE EQUINOXES.

-Were there noises... lightning or thunder?
No, at first it seemed like there was a huge light, lasting a few days... a big flash of light.

-Could it be seen at night too, or not?
Yes, a huge light, but not continuous. It was visible in the distance.

-In which direction?
Towards the south.

Towards the south. But where was he?

-What area were you in at this time?
On an island, a big island, near here.

-Near Sardinia?
Yes, near here... very close. It's very big... VERY big.

-*Was it Corsica... Sicily... the Balearic Islands, or another one?*
No, it was another island, joined to...

-*What happened to this island after the cataclysm? Did it disappear or remain?*
It remained... but it was smaller.

-*What is this island called today?*
The part where I lived doesn't exist any longer: it's now under the sea.

-*In what area is it?*
It's beside... beside Sardinia.

-*On the side where Italy is or Spain?*
On the Spain side.

-*At about level with Alghero?*
Further down.

-*Level with the island of Saint Antioco?*
A little further up, towards Oristano.

-*Was this island far from the coast or not?*
No, it was all one land mass.

-*Ah, so it was part of Sardinia?*
Yes.

-*And now it's underwater.*
Yes.

Fig. 27 – Sardinia at the time of the "Great Flood".

It probably wasn't a real island, but a peninsula formed from an island connected to Sardinia by a length of land with a shallow lagoon on either side. Before the end of the last Ice Age – when sea levels were approximately 120 metres lower than the present – Sardinia's land mass was much larger than today and it was joined to Corsica.
Fig. 27 shows roughly how things may have been at the time of the "Great Deluge".

-Ok, so what happened after the light flashes and the smell of rotten eggs?
Umm... water came out of the ground, and then a grey rain started... it was greyish-black... and then water, lots of water from above... Well, I think it may have been... may have been seawater, like a tornado was hurling it down, but it wasn't rain as such... it was masses of water, and it came down violently... After which there was a huge impact by a wall of water...

-You mean like a tsunami?
Something like that, but not as high and with less force.

-A long wave then.
It was very long... and high. After this beating everything was underwater... everything.

-Did all of Sardinia go under, or just a part of it?
No... no, just the areas of low altitude.

-Where did this wave come from?
The south.

Therefore the flash of light and the wave came from Africa or perhaps the stretch of sea between Africa and Sardinia.

-What did the sky look like?
For days it was dark... very dark... actually I was very scared in that boat... I no longer knew what was happening...

-What was that boat like?
It was a very simple boat, made from rushes... a very small boat...

In the area of Oristano up until a few decades ago small sea vessels made of rushes were still being constructed, perhaps a legacy of those ancient times.

-Did it have a sail?
No, it had nothing.

-Were there provisions on board?
Nothing. I had picked some fruit before fleeing.

-Why did you flee?
The water level was rising and this boat was practically at the mercy of the waves, because as the wave came it rose on top of it... There were no breakers: it was one long wave.

-The boat rose on top of the wave... and then?
After a few days I once again saw land.

-In which direction?
The mountains on the west part of Sardinia: land and lots of other people.

-The people being on the mountains...
Yes. Many were able to find safety.

-How long were you on the boat for?
I must have been on it for a bit more than a day...

-And did the wave last this whole day, or not?
No, it lasted a few hours...

-And what happened following this disaster?
It was very cold.

-Because the sun was obscured, or because the air itself was cold?
Probably both.

-Was the sun visible, or not?
No…

-What was the sky like?
Grey... dark, VERY dark.

-And what happened after that?
After leaving the boat I went to the mountains and there were groups of people who... By now everyone was there.

-Where was your ethnic group from?
From that same place.

-But was this their place of origin or did they originate from elsewhere?
Well, it was said they came from the north...

Once again the Nordic origins of this ethnic group....

-And then...
It was really cold there.

-How were you all dressed?
In heavy skins.

-Were there many animals there?
Yes, lots of animals.

-Were they domestic or wild animals?

We had all kinds...

-So there was no shortage of food.
No…

-Did the social structure undergo big traumas, or did it remain as it was?
Well, at first there was upheaval because there was a unification of different ethnic groups... however they came together very well after the catastrophe.

-So in fact there were no conflicts...
No, also because most people at the time lived in caves.

-And who governed these groups?
Well, there was nothing much like that; there was one person who had power over others.

-Did he have power because he took it upon himself or because it was conferred on him by others?
No, he had it before... When I met him he already had it... and he kept it afterwards.

-And this person was not you...
No.

-What did you normally do?
I obtained food from nature...

-So you were a hunter-gatherer...
Yes.

-Were you armed?
Yes.

-With what?
Sticks with sharpened stone tips.

-Spears then. Did you have knives?
Yes, obsidian ones.

-How were you dressed?
In heavy skins and heavy shoes, because it was still VERY cold.

-Before you boarded the boat over the wave, was it cold?
It was cold... definitely cold, there was white around the land – snow...

-And after the wave was it still cold, or not?
After the wave it was still cold... however much less, and there was MUCH less white.

> *This description too brings to mind the end of the last Ice Age, which probably occurred around 12,000 years ago.*

-What happens then in your life?

I continue doing what I had always done.

-Are you part of a village?
In a group... I found someone: I was living with a woman.

-Do you recognize anyone from that period whom you also know in your current life?
Umm... A woman with black fairly straight hair and green eyes, greenish-brown eyes...

-Who is she in this life?
I recognize a mole near the eye, below the eye.

-Below the right eye or the left?
Below the right.

-Does she have it now too?
... Yes.

-Is she a woman in this life too, or a man?
A woman.

-And is she dark too, or blonde, or...
She's just the same. I saw her recently...

-Is she someone you know well?
No. We saw her a few days ago...

> *The use of plural here refers to the fact that the regressor manages an organization and sees many people on a daily basis.*

-So you're living with this woman. Do you have any children?
Umm... yes, 3, but I didn't live long enough to see them grow up.

-What caused your death?
I fell into a crevasse.

-And you died there?
Yes.

-Instantly, or...
Yes, yes.

-What happens while you're dying?
At first I feel a great pain around my shoulders, and on my back... and then a sense of peace.

-And then?
I see light, lots of light. I seem to be flying towards the light and I see myself bathed in its yellowish-green colour. This yellow-green light is moving in a clockwise direction towards a vortex...

-Towards a vortex spinning clockwise?
Clockwise yes, and gradually this yellow light enters it like in a tornado and is sucked in; I continue seeing it as yellow... yellow-white...

-This vortex would have no walls…
Correct.

-... but you see it spinning in place...
Yes...yes. I see white... it's always white...

This description, with minor variations, is heard in many regressions regardless of either the regressionist or the regressor.

-When you died were you wearing shoes or were you barefoot?
Yes, I was well covered. I slipped because as I was climbing, the rock didn't hold.

-Were you living in a village?
Yes.

-Did it have huts?
No, we were sheltered under rocks.

-How was daily life organized?
It was very harmonious.

-Who was in charge of the village?
A woman with white hair.

-Was she large or thin?
Thin.

-Were people generally overweight or thin?
Thin.

-Did people eat well, or was there hunger?
They ate very well. There was plenty of food: seafood and food from the land... fruit... We were in a paradise land, but fruit was picked much further south and then brought to us.

Therefore these people were hunter-gatherers who used stone tools and weapons and lived in rock shelters, but had a rich and varied diet.

-Who brought it there?
Certain people entrusted with the task who used mules for the purpose.

-Were they actual mules, or still donkeys or horses?
Something intermediate, because they weren't even... they were very short horses, similar to mules...

*The mule is a hybrid species – the product of a cross between a donkey and a mare - belonging to the **equidae** family. The test question is to determine if this cross was already in practice at the time, given that both donkeys and horses are common throughout Sardinia.*

-They came from the south, so the area around Cagliari...
No, much further south.

-There was land further down?
Yes.

-Or did the fruit come directly from Africa?
No, no, it was always from our own land.

-So Sardinia was much larger...
Yes... yes.

-And the sea level was lower?
Yes... yes.

-As far as you know, was it joined to Corsica?
Yes... yes, it was MUCH larger than today.

-So the sea level rose after that time...
Yes, and other sections of land sunk...

Now some questions to determine if the cataclysm caused any change in the orientation of the earth's axis...

-Had something changed in the sky after this cataclysm?
Yes, it was no longer the same colour.

-What colour was it?
It was greyish – no longer blue... for years.

Let's better clarify the meaning of: "Had something changed in the sky after this cataclysm?"

-And were the stars in their same positions or not?
Afterwards it was virtually impossible to see them: there was this constant layer.

-Did the sun still move in the same direction, or not?
Yes.

-And the moon behaved the same as before?
Umm... yes.

If we assume that the orientation of the earth's axis had changed, it seems to have been insufficient to invert the apparent motions of the sun and moon.

-Were you able to see any common stars?
We could see the huge ones...

-Were they larger or smaller than previously?
No, no, same size as before.

In that case let's ask if the apparent altitude of the sun over the horizon has changed abruptly: this would prove that the earth's axis has shifted.

-After the cataclysm did the sun reach the same altitude as before, or not?
Well, I think it had changed a little.

-During what season did this cataclysm occur?
It was cold, very cold...

-So I assume it was winter.
Yes.

Assuming that the above information is reliable, the existence of seasons indicates that the axis of rotation was already considerably inclined with respect to the ecliptic before the cataclysm, otherwise there would have been no climatic seasonal variations.

-Therefore the sun would have been low on the horizon...
Yes.

-After the cataclysm did the sun reach the same low altitude as previously?
It's difficult to say because it was obscured for many days.

-When it became visible again, was it still low in the sky, or not?
It was still low. Perhaps lower...

This answer is too vague to justify further questions about the subject. Let's turn to other things...

-How was the village organized? There was this woman in charge, and what did the men do?
Men were very afraid of this woman, who had great powers.

-Paranormal powers, or other...
Yes, she could see everything: nothing could be hidden from her.

-What tasks did people have?
Everyone had to contribute to the group: it was a community, so everyone had to do something...

-Were tasks assigned to people, or did each person do what they thought was needed, and that's all?
The tasks were assigned because society was structured in such a way that, generally, a person had to take care of a number of families.

It's time to inquire about the distribution of food...

-*Were the products from hunting and gathering shared with everyone?*
Of course... certainly, and also because hunting and gathering was done in groups.

-*Who was in charge of the sharing?*
The women. There was a big celebration every time.

-*So this happened often.*
Yes... yes.

We can now also try some questions about ceremonies...

-*Was there a particular celebration they had during the year? A ceremony of some sort...*
Umm... to the sun, dedicated to the sun.

-*And was the moon celebrated?*
The moon was celebrated at other times.

-*Who celebrated the moon? The women or the men?*
The women did the moon...

-*And the sun?*
The sun was both men and women.

-*So then the sun was celebrated…?*
… When it was high in the sky.

-*At the summer solstice...*
Yes.

-*Was the winter solstice celebrated, or not?*
No.

-*Were the equinoxes celebrated or not?*
Not yet.

-*Which had the greater celebration, the full moon or the new moon?*
Both.

-*Did they have different meanings?*
Yes, the new moon was for creating and the full moon for coming together.

-*For the coming together of what?*
Everything which could be useful to the community... regarding the growth and maintenance of anything.

-*Were there any other celebrations?*

Funeral rituals.

-*What did they do with their dead?*
They were placed on big stones and left there until the flesh had gone...

-*And after that?*
They were sometimes placed into a tomb ... There were two types of burial...

-*Such as?*
The one in which they were put directly into the burial mound...

-*A tomb in the form of a mound... And the other?*
Underneath big stones...

-*What was the difference between these two methods?*
In one type the flesh was removed from the bones first, while in the other it wasn't: the body was deposited directly...

-*Those in the ground were put there directly – buried, effectively...*
Yes. For a while we used one method, then for another period of time, we used the other...

-*Which was first and which came after?*
Before the Great Deluge people were buried in the ground as they were. Not afterwards: then they were left until the flesh was gone, because this method was more commonly used by people.

> *This seems to indicate that, after the cataclysm, at least two distinct ethnic groups united, each with different procedures for the treatment of the dead.*

-*So everyone was left for the flesh to be removed; after that were the bones cleaned, or were they gathered as they were?*
No, no, they were cleaned. And then painted...

-*With what?*
With ochre: they were painted red... yellowish-red, then placed on the stones together with necklaces and amulets for their passage.

-*Was there a hierarchy of priests and priestesses, or not?*
There was the woman, only the woman, who held celebrations... She had power over the living and the dead.

-*Were there other men or women who had important roles?*
There were other women, but she and only she was in charge. She had a few assistants, so to speak, one of whom could eventually become her successor.

-*Was this woman very old?*
She was old: she had wrinkled skin...

-*She had lots of wrinkles... Would you know more or less how old she was?*
More than 50 years old...

-And did people live a long time back then, or not?
Well, if they were lucky, up to around 50 years... Newborn mortality was common – the survival rate was around 20% of births.

-Because they were stillborn, or...
Because there were problems, but the most dangerous time was during the first 5 years of life.

-So many died when still little... was there someone who healed?
Yes, the woman in charge and also other women were able to heal using herbs and stones.

-Herbs, stones, and anything else?
Those in particular.

-If someone broke a leg for example, how was it taken care of?
The leg would quickly be immobilized, bandaged and tied.

And now some questions about daily life...

-Did woven fabrics exist, or not yet?
No... no, just skins.

-Was there any form of agriculture?
A little... just a little.

-Of what things?
A type of grain.

-I suppose tools were all made of stone...
All were obsidian.

-Were metals used, or not yet?
No…

-What type of fruit was picked?
Some were blueberries.

-Blueberries... and?
Tubers.

-Were there other types of fruit, such as apples, pears...?
No.

-Were there strawberries... currants?
All the wild fruits from the surrounding vegetation...

-Forest fruits, basically. Were there many forests at that time?
EVERYTHING was forest.

-Did it rain often?
It rained, yes...

-In winter there was snow... what was the weather like in summer?
It was warmer, however the climate was cold... very cold: the surface of all the inland waters would freeze.

The climate mentioned above is much colder than the present: today in Sardinia a frozen lake in winter is out of the question and the weather in winter is rather mild. But now let's talk about religion...

-Did people have a religion, or just a spiritual view?
They worshipped the stones and the trees... as well as the sun, which gave life.

-Was there someone who, shall we say, determined religious obligations, or were there just spontaneous celebrations?
Everything was very spontaneous, because everyone saw things in their own way...

Now some more questions about their social structure...

-What was the social organization of the men like?
Groups within the clan, and then there were other clans...

-Other clans in the same village, or in other villages?
In other villages...

-And they got along?
Yes... yes, they lived in harmony.

-Who were the men taught by? Was there a teaching structure, a hierarchy?
No, things were passed on from one generation to the next.

-Did everyone do the same things, or had people begun to specialize?
Yes, most people all did the same thing... Each was responsible for himself: everyone knew how to do everything.

-What did the women do?
Women dealt with the home, the environment, the family, even though they often died at childbirth...

-Did a high percentage die at childbirth?
Oh yes.

-Who took care of the children?
The women.

-How were girls taught by the elderly lady?
At certain times they were isolated: they couldn't come out of the caves... They even stayed there for weeks.

-*Why?*
Because they had to be initiated.

-*Sexually?*
Every phase had its initiation...

-*What were the important ones?*
At around the age of 10... and then around 14.

-*And what happened at about 14 years?*
Their sexual initiation.

-*What happened during this ceremony?*
Girls from different communities were secluded in caves for 21 days.

-*And then?*
Then, at a certain point, they emerged with a new outlook, another mindset.

-*At that point what did they do?*
They were then coupled during the full moon... There were celebrations.

-*Were they coupled with men of their own choosing, or those chosen by others?*
Of their own choosing.

-*Was this a "one-off" coupling, or not?*
No, it was permanent: it wasn't with multiple men or multiple women.

-*So it was a form of marriage...*
Yes.

-*So what happened to girls at the age of 10?*
It was a preparation for something which awaited them in the future... It was like that for women.

-*Was there a similar ceremony for the men?*
Yes, for the young ones: they had to be prepared with very particular ceremonies. They were secluded too... taken further out and secluded.

-*And then?*
Then they were given substances...

-*Hallucinogens?*
...very strong and powerful ones, which put them in altered states...

-*So they would have something like an out-of-body experience, an astral journey...*
... and then they had to experience an initiatory death...

-*What did this consist of?*

They had cuts made on their bodies which were severe and extremely painful, and because the men faced the possibility of death due to the likelihood of infection setting in, this suffering served to teach them a true understanding of death through the process of this simulated death, intensified by the blood they shed.

-They became infected?
... because they weren't allowed to apply anything to them...

-Do you remember what happened during your own initiation?
I had cuts made on my chest...

-Were they deep?
Quite deep: down to the bone... I had 3 marks on my back which were indicative of my worth. The bigger these cuts, the greater the worth. The more cuts one had, the more powerful and stronger and respected by society he was. Even women had much the same thing.

-And then what happens in this type of initiation?
It was very long – it lasted months, sometimes even up to 6 months... then they returned to their group and they could demonstrate their abilities, after which they could choose a wife.

-What sort of abilities?
The ability to endure the agony of the test. It was a matter of endurance more than anything... so a man would couple with a woman who was similarly strong. There wasn't much of a life for the weak. Those with endurance were privileged because they in turn gave life to others.

-So basically it was a form of selection...
Yes.

And what were the other survivors like?

-Were there other cultures and people in Sardinia during those times?
At that time we were all more or less the same. Now and again someone would come to our areas, but they were like us...

Let's see what equipment they possessed...

-Did you have boats made of wood, or just those made of reeds?
No, just those of reeds, no sails, nothing.

-Did they have oars?
Well, they were small paddles, so to speak...

-What were these boats used for?
Mostly for fishing.

-Ah, fishing in the sea...
Yes, but really they were lagoons...

-So the sea level was low...

Very low... with LOTS of fish.

-Was seafood used much?
Yes, fish, also shellfish, oysters...

-Then of course there was game...
Game was no problem...

-Did bows and arrows exist?
The first kind, very primitive ones. The arrows were not like those we know today: they were mostly shaped like a D.

In actual fact the regressor is referring to the tip of the arrow (Fig. 28).

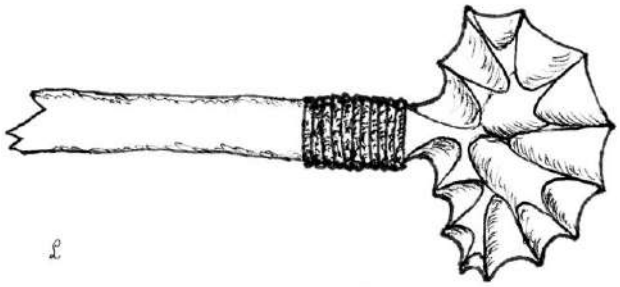

Fig. 28 - A D-shaped arrowhead.

-Shaped like a D?
Like a D.

-What does a D-shaped arrow look like?
Almost like a crescent moon...

-So the arrows weren't straight?
No. Later the straight ones came along.

... in other words those with the traditional tips...

-Why weren't they straight? What advantage did they have?
That's just what we had... but they were mostly used for hunting small birds.

Actually a D-shaped head allows the bird to be killed without being cut, which would make it useless.

-But were these arrows released from bows?
Yes...

-And they travelled in a straight line?
Yes.

-Huh... And later the straight variety came along...

They were around too, but not commonly used by us...

-*What were the straight ones used for?*
For a different type of game...

-*You mean for larger game?*
Yes, but still fairly small because for large game we used spears.

-*What animals were hunted?*
Mostly wild boar...

-*Boar... and?*
Boar and a type of wild goat...

-*You mean mouflons?*
Mouflons...

-*And?*
An odd type of deer...

-*What did it look like?*
It had these beautiful rounded horns that coiled...

-*As in a spiral?*
Yes.

-*Is this animal still found in Sardinia, or not any longer?*
No, it no longer exists.

-*Was it large or small?*
Medium... could have been like a small goat.

Fig. 29 – Antelope: according to the regressor, the animal he hunted was more slender and had shorter horns.

*This likely refers to **Tyrrhenotragus Gracillimus**, of the subfamily **Antilopinae,** which has been extinct for thousands of years and perfectly fits the description (fig. 29).*
Now a question about people's height, usually an indication of the quality of food...

-Were people tall or short with respect to today?
They were fairly tall compared to other eras.

-So they were effectively well nourished and grew to a reasonable height. Did village life include other important ceremonies, or not?
For births...

More questions about ceremonies...

-There was a ceremony held for births?
Yes, so as to create the optimum environment for the care and upbringing of the child.

-So did the ceremony involve the whole village or just the family?
Yes, the whole village celebrated that moment.

-You've spoken about sexual initiation, marriage, birth of children and death. These ceremonies are for individuals. Were there other important ceremonies?
Umm... yes. There was also the raising of stones...

This subject is promising and is worth going into...

-How did they raise stones?
By beating them...

-By beating them? With what?
Sticks.

Sticks again!

-And the stones would rise?
The elderly lady, together with some men, would be able to lift them.
They would become extremely light... They were like expanded polyurethane... their weight was almost like that of a hard sponge.

-They beat them with normal sticks?
With sticks, yes. There was a celebration especially for this around these stones... with chanting... lots of chanting.

-Look carefully: in your opinion what made the stones easy to raise? Was it the chanting, the ceremony, this woman, or the sticks?
A combination of all those.

-And then where were the stones placed?
They were raised up. They were made into Menhirs... Menhirs, so they were upright.

-Were there other types of monuments, apart from Menhirs?
Large stones placed in particular high spots where they could be seen.

-So they served as points of reference, basically...
As points of reference, and also to mark boundaries between territories.

-Other than Menhirs were there any Stone Circles, or not?
BIG circles... really big...

-Very big?
Oh yes.

-What were they for?
Worship ceremonies were held inside them...

-How large were these circles?
Up to 10 people could stand around them.

-So roughly a circumference of 15 to 16 metres; around 5 metres in diameter...
Yes. Some were larger and some smaller.

-And in there they held ceremonies...
Yes, ceremonies.

-What ceremonies did they hold?
Those dedicated to the sun.

-And this, you said, was during the summer solstice...
Yes. They made huge fires...

-At night or during the day?
Daytime too, but at night the fires were BIG...

-What were these huge fires for?
To give light and strength to man... they had rituals and tests with fire: they walked on fire... they jumped over fire...

Another interesting subject which is worth a closer look...

-Walked on fire or on hot coals?
That too...

-Was there a particular rite associated with walking on burning coals?
The coals were placed inside the stone circle and the test was for initiation purposes: one had to walk over them.

-Do you remember walking on them?
Yes...

-Did you feel the burning pain, or not?
No, I felt nothing, because I walked above them...

-You walked on the coals...
No, above them...

-Above the coals? Not touching them?
That's right.

-How far above them?
A bit, enough to just feel a slight heat.

-How did you remain above them?
Beforehand we did these tests during which we were given some herbs...

-Some herbs? And after this you acquired the ability to levitate a little above the coals...
Yes, but at the same time there was this heavy drumming on the stones: constant drumming...

-There were people drumming the stones...
Yes. They took turns too, because the stones were beaten continuously for a long time...

-With what rhythm? One beat per second, or faster?
Da-dam... Da-dam... Da-dam (*approximately 2.2 "da-dams" per second*), like a drumbeat.

-Was the sound similar to that made by a drum, or just that of a stick on stone... normal, basically?
A normal stick on a stone, and there were drums too...

-There were other musical instruments?
No, just drums. They were tree trunks with cavities cut out...

-Tree trunks with a skin over them?
A skin.

-Were the sticks they beat the stones with large or small?
Medium-sized... medium to small and not everybody could use them – they had to be initiated.

-Ah, initiated? What could these people do?
They weren't part of our group, but belonged to the entire broader community.

-Were they, in a manner of speaking, priests?
Umm... they were sages.

-Did they also use the drums?
Some others played the drums: they were lower in rank than the sages, though.

-Ah, and by performing this ritual they were able to keep people suspended above hot coals. Was everyone able to remain above the coals or not?
No, occasionally someone got hurt – they had to learn.

-Was there some kind of instruction for this test?
Yes, everyone was prepared.

-Once one had passed this ritual, did he then acquire particular merits within the society?
He moved to a higher rank, because one of the most important things was drumming the stones.

-You mean he obtained more marks on his back?
More marks, like ranks.

-Were the marks treated this time, or not?
They were treated VERY WELL. And then their faces were painted during those moments...

-With what?
With coloured herbs.

-What colours were used?
Yellow and red in particular... also white...

-Did the marks have any particular significance?
They were made to confer prosperity and fertility to the community.

-Did women have them too?
Yes, women had marks on their skin too. The more they had, the greater the importance.

-How could they be seen if everyone was dressed heavily?
During certain celebrations the skins were removed...

-So people were naked...
Yes. They could be like that in their own community... at certain times, though.

-What were these times?
When the fires were made they had to be free of clothing.

-During the fires, so it was warm enough...
Yes.

-What did you learn from that life?
Unfortunately that life was cut off... Yes, I had a total of 5 marks on my back... and 3 in front. They were little more than half what one could normally attain.

-They were little more than half because you were still young, or...
Yes... correct.

-So we can say it was a lifelong course of continuous improvement...
Yes.

-Look at what that life taught you.
The teaching was that everything must be done with strength... One must have a strong desire...

-So it was a teaching regarding strength of will, the ability to impose choices on oneself, basically.
To want... to want... to want.

-Did this apply to everyone: men and women?
Yes, because it was required for the following life...

-Why was it needed for the following life?
... one must battle to be reborn in a better world, and with better abilities.

-Did everyone believe in reincarnation, or not?
Yes, everyone.

-Did they fear death?
No, and they knew their path was the correct one.

-Were there any disabled people in that society?
No.

-Because they didn't survive?
They were unable to be of help, and so...

-They were left out?
They weren't left out: they themselves left. It was law.

-But did they leave of their own accord, or not?
They knew they couldn't be accepted or support themselves in the society, because each had to contribute in some way.

-Did the elderly – those who managed to reach an advanced age – have any problems like Alzheimer's or Parkinson's?
No... no. No illnesses like that – just problems which result from physical exertion throughout life.

-Were there any diseases, or were they rare?
They were rare.

-So they mostly occurred among the children, who were therefore selected out...
Yes... correct.

-... And then on reaching adulthood, one no longer became ill... Were there any doctors – women- who healed diseases in some way, or not?
Everyone was able to perform healings, except for certain conditions which were always referred to the elderly woman.

-Which conditions were passed on to the elderly woman?
Those problems which were more serious than injuries - she healed internal problems.

SUMMARY OF THE 'FLOOD' REGRESSIONS

The two preceding regressions are of particular interest because it appears they took place immediately before, during, and after a huge cataclysm which most likely coincides with what some ancient peoples used to call the "Great Deluge" and which our civilization calls the "Great Flood". This event must have occurred at approximately 10,500 BC, at the end of the last Ice Age. Although the places described in the regressions are rather geographically distant from each other, the group of people described seem to be the same, in that both their traditions and customs are similar; it can therefore be deduced that these people occupied a large region of land even before the "Great Flood".
We can however obtain useful information about life during the period leading up to that fateful date, as well as learn how society reconstructed itself afterwards.
The survivor of that enormous catastrophe lived more or less midway along the western coast of Sardinia; for obvious geographical reasons that area was protected against sea-quakes from the east, therefore we can rule out the possibility that the above cataclysm was a product of the tsunami caused by a huge landslide which occurred at around 6,000 BC on the slopes of the Mt Etna volcano – situated on the east coast of Sicily – which caused disasters as far as what today is Lebanon and Israel.
We can also exclude the sea-quake produced by the catastrophic eruption which, at around 1,600 BC, destroyed the Cycladic island of Thera in the Aegean Sea, the remains of which constitute the island of Santorini. Furthermore this event is too recent with respect to the cultural evolutionary level of the people described here.

THE SURVIVOR'S STORY

BEFORE THE CATASTROPHE

Although the survivor was still young and not as yet fully prepared, from his description we can deduce that:

- *Before the flood Sardinia was significantly larger than today, still connected to Corsica by land (essentially the sea level before the end of the last Ice Age was much lower than today, up to about 120 metres); furthermore it was mostly forest and was occupied by few ethnic groups.*
- *Not far from present-day Oristano there existed a land mass – which today is under water – with many lagoons abundant in fish (and the area still is today), which the people fished using small boats made of rushes, without a sail and propelled by paddles.*
- *It was very cold: internal lakes would freeze and summer wasn't warm.*
- *Clothing was heavy and made of furs, as were shoes.*
- *According to tradition the survivor's ethnic group originated from the northern lands. It was composed of hunter-gatherers armed with obsidian-pointed spears (in that area obsidian is still easily found today).*
- *The people mostly lived under rock shelters and were lead by a chief.*
- *The people still buried their dead intact.*

And then comes the survivor's extremely interesting and concise description of the cataclysm, from which we deduce that:

- *Just before the cataclysm the smell of rotten eggs and burning pervaded and for a few days there was a large discontinuous flash or glare, from far in the south, very visible especially at night, followed by a discharge of water from the land and a downpour of greyish-black seawater, like a hurricane. Finally from the south (in the direction of Africa) came a very long, tall and unbroken wave, not particularly fast, which for a few hours covered all the parts of Sardinia below a certain altitude: a true mega-tsunami.*
- *For days it was dark and cold, and the sky was dark grey.*
- *Animals fled to the mountains as did people: consequently there was no shortage of food.*
- *Finally, the greyish sky persisted for years and the stars could almost no longer be seen. The climate was warmer than previously.*

IMMEDIATELY AFTER THE FLOOD

- *The survivors came together peacefully regardless of ethnic group.*
- *They lived mostly in caves.*
- *The group which the survivor became part of were headed by an elderly matriarch with dark skin and white hair.*
- *This community left its dead out in the open inside a circle of stones for scavengers to eat the flesh, after which the bones were taken, cleaned and painted with ochre and then buried under large stones.*
- *The matriarch officiated at funeral ceremonies.*
- *Hunting was done in a group and food was distributed equally by the women.*
- *Rudimentary bows with traditional arrows were used for small game, whereas those with a D-shaped tip were used for small birds. They hunted birds, hares, muflons, wild boars and, probably, the now extinct Tyrrhenotragus gracillimus.*
- *Household goods, weapons, and tools were made from terracotta, wood, bone and obsidian.*
- *Woven cloth was not used.*
- *There was very little farming, with the exception of something resembling wheat.*
- *They ate well, their diet being composed of game, shellfish, fish, tubers, berries and fruit.*
- *At a later time they used small horses as beasts of burden to transport fruit from southern Sardinia (wild fruits and a type of tuber).*
- *People tended to be tall (most probably because they ate well).*
- *Everyone was able to carry out basic emergency procedures, but internal treatments were carried out by the matriarch and her assistants; treatments involved herbs and stones.*
- *Many died during childbirth and only about 20% of newborns survived the first 5 years. There were ceremonies for newborns to wish them well.*
- *Life was very hard and everyone had to make themselves useful to the community, therefore there was no room for the disabled, who voluntarily excluded themselves from the society and allowed themselves to die to avoid being a burden.*
- *They worshipped the sun, the moon, the stones and trees, but there was no imposed religion.*
- *Both men and women took part in the sun ceremonies, which were held during the summer solstice only; they were not held during winter solstice nor at the equinoxes.*
- *Only women took part in the lunar ceremonies, which were celebrated at full moon and new moon. It was believed that a new moon aided creation and a full moon facilitated unions (as it was also believed in the pre-Nuragic and Nuragic eras which followed).*
- *It was firmly believed that one must exercise willpower in order to reincarnate to a better life following the present one.*

- *The men of the community formed a clan and each community had one. Everyone did everything and training was passed down from one generation to the next.*
- *Women took care of the home, the environment, and the family, and they frequently died at childbirth.*

SEXUAL INITIATION

- *At about the age of 10 girls were isolated for the first time for a preparatory phase and again at around 14, when after a seclusion lasting 21 days they emerged with a new mindset suited for coupling with a chosen man, which was done to coincide with the full moon.*
- *Similarly the boys were also taken away from the village to a secluded place where they were made to enter another dimension through the use of hallucinogenic substances, after which they underwent an initiatory death lasting months, by way of deep cuts made on the body which were not allowed to be treated. If no infection set in and they survived, they would then understand the true meaning of death and could then couple with a woman who was also very strong.*
  Those who possessed great endurance were esteemed and therefore permitted to produce offspring.
- *Following on from this were other tests to be passed, also involving cuts but this time treated, which proved one's acquired ability to endure the agony of the test itself. The more cuts one had, the more powerful, strong, and respected by the society.*
- *The same principle applied to women.*
- *Only drums were played; no other musical instrument was used.*
- *To get their bearings and to outline their territories they used huge stones and Menhirs.*

THE LEVITATION OF STONES AND MEN

They used a form of levitation in two different ceremonies:

- *Raising of Menhirs: some men, whilst chanting, drummed on huge stones with sticks which made the stones become as light as polyurethane, so that the matriarch, together with the men, could easily move and position them.*
- *To mark the occasion of the summer solstice, inside stone circles and usually at night large fires were lit and, as an initiation test and accompanied by the usual drumming by the initiated, one would walk over the burning coals.*
  Those who passed the test – and therefore earned new cuts as proof – succeeded because after having properly prepared and ingesting a specific potion, they could levitate a few centimetres above the coals and thus avoid burns.

SOME DECADES LATER

The population described in the regression set in Li Muri, in present-day Gallura, contrary to that of the flood's survivor, did use cloth but did not use beasts of burden. If we are dealing with, as it appears to be, two almost contemporary populations and, if the description given by the regressors is what really happened, we can deduce that they had virtually no contact with each other so that their respective evolutions continued independently.

MEMORY OF THE FLOOD

To that population the "Great Flood" was a recent phenomenon; in fact the elderly would talk about having personally witnessed that cataclysm and would say that:

- *The sea came from everywhere: from the sky, the ground, and the coast. They also added that there was a great fire, after which everything went black.*
- *It was known beforehand that the catastrophe would occur, but nobody believed it. Then everyone tried to flee to the higher altitudes but many died.*
- *The tradition states that civilization before the flood was more evolved, possessed ships and used both technology and psychic abilities.*

WHAT THEY WERE LIKE AND HOW THEY LIVED

- *Two ethnic groups co-existed in the village; one group was tall with fair skin which, its tradition states, came from the north before the "Great Flood", and the other was a bit shorter with darker skin and was subordinate to the former.*
- *Cloth was known and used, but they also often used garments made of shorn skins (and this implies that the climate, even after just a few decades, had become less cold than before the flood and more like today).*
- *Heavy items were moved by stretchers; animals were not used for transport.*
- *Ships were not used.*
- *Household goods, tools and weapons were made from terracotta, wood, bone and stone.*
- *Blades made from grey stone were used for shaving.*
- *The village was composed of huts each belonging to a single family, with a conical-shaped roof made of branches and with a central hearth (as in the Nuragic era), but there were also huts shaped like a "panettone" and made entirely of stone, with the roof's dome covered in earth and grass, which were used to smoke thin strips of meat.*
- *Food was cooked over hot stones or inside a hole in which the hot stones and food were placed together and then covered.*
- *Inside the huts people slept on skins wherever they wanted; elders were given a form of mattress made of branches and straw.*
- *Women treated the sick using herbs, whereas men used sound.*
- *There were simple Nuraghi in every village and many Menhirs, some of which dated back to before the "Great Flood".*
- *Accompanied by a special ceremony and much chanting, the dead were placed in an open stone tomb inside a circle of stones and left at the mercy of scavengers.*
- *The matriarch's large hut was at the centre of the village and she was in charge regarding all daily matters. Girls lived with her until the onset of menstruation and marriage. She was also the healer.*
- *The men were in charge of spiritual aspects and were directed by 12 priests taken from a group of 12 adjacent villages. In summer the priests wore white long cloth tunics (possibly linen) and sandals with a heel covering and laces along the lower leg tied at the knee. They also usually wore long cloaks.*
- *All the priests were tasked with connecting the sky with the earth, and each also had a particular specialization which was denoted by the number of points on his collar (eg round, v-*

shaped, double-pointed, triangular, square, pentagonal, hexagonal, etc). The priest who specialized in astronomy/astrology was in charge of the 12.
The true specializations of the 12 priests were probably: Astronomy/astrology, Oracle/predictions, Geomancy, Construction, Inventions, Transport, Sound/music/healings, Animals (hunting and fishing), Water, Fire, Cult of the Dead, Tradition. (It's worth noting that, when the much later Nuragic civilization was at its peak, the particular specializations of 'Inventions', 'Transport', and 'Cult of the Dead' were replaced by two medical specializations – the matriarch's role no longer existed – and one for mathematics. The 'Animals' specialization – hunting and fishing – was taken over by the Weapons Master. All other specializations will remain unchanged.).

LEVITATION OF THE MENHIRS

Whilst the matriarch officiated at the ceremony, the "sages" (men of the highest rank) beat together short sticks made of sacred wood and simultaneously gesticulated and emitted vocal sounds; meanwhile their subordinates played drums. All of this served to lighten the weight of the huge stones and the dark-skinned men then lifted and placed them where told to by their masters.

COMMENTS REGARDING THE USE OF SOUND FOR LEVITATION

It is significant that each of the three regressors of this book, independently and unknown to the others, described the levitation of stones with the common denominator being that of vocalizations and gestures.
Many other regressors – usually ignorant of sound levitation – have described similar facts, independently of the regressionist who is often also ignorant of it, thus eliminating the possibility of the regressionist's influence upon the regressor. Common to all these accounts are the use of vocalizations and gestures for levitation as well as the historical period being prior to 1,000 – 1,500 BC.
The traditions of populations in different parts of the world also describe the sound levitation of huge stones.
Despite there being many examples in the scientific literature of the levitation of small objects by ultrasound, the situation described by the regressors is completely different and to date cannot be explained with our current scientific knowledge; nonetheless megalithic monuments abound in many parts of the world and regardless of many attempts at explanations, the mystery of their construction remains in reality technically unexplainable.
It can also be supposed that the levitations are caused mainly by psychic means and that there could be parallels with the well-known and studied "Poltergeist" events (from the German for "noisy spirit"), which are also a levitation phenomenon of psychic origin.

CONCLUSION

Evidently the Nuragic civilization did not put much emphasis on architectural aesthetics and for this reason its monuments, despite being very sturdy and imposing, have been far less appreciated by most people than their contemporary beautiful and striking Egyptian constructions.
The remains of Nuragic and pre-Nuragic Sardinia however, deserve to be studied attentively, under the direction of someone with considerable and extensive knowledge. In this way the practical and symbolic meaning of these archeological remains can be appreciated, and it can be seen that the Nuragic civilization was in fact a mature one, which possessed a vast and deep knowledge in a time when the Etruscans did not yet exist and the Roman civilization would not begin to establish itself for another five centuries.
There are significant examples of monuments which attest to the level of knowledge possessed by these people and the following is a particularly obvious one.
Around 1000 BC – right at the time of this civilization's cultural peak and the beginning of its eventual collapse – the Sacred Well of Saint Cristina was built in Paulilàtino (Oristano), and in its architectural style and stoneworking technique we get a sense that there was some contact with Egypt.
The Sacred Well has recently been carefully restored, allowing a full appreciation of its symbolic meaning, which emerges in all its complexity during the Equinoxes when the so-called "shadow phenomenon" takes place.
In Fig. 32 it can be seen that the person is intensely illuminated from behind by the sun's rays, in perfect alignment with the descending steps. The man's shadow appears on the well's water, and symbolically represents his non-material component.
On the opposite wall the shadow is reflected upside down and seems to travel along the ceiling steps, representing the transcendent part of man, that which lives in the "hereafter", in a different world, which according to Nuragic symbolism is upside down with respect to our world.
Drops of water which fall onto the stagnant water's surface from the rocks of the well's walls produce circular ripples which spread outwards and are reflected on the back wall as muted shadows in continuous motion starting from the shadow on the water and moving towards the reflected shadow on the wall. These symbolise the connection between man and his non-material counterpart in the hereafter.
The optical effect is amazing and fascinating, and its creation required an extensive knowledge of astronomy and geometry, as well as a highly refined building technique. But there's more: the well's water is contained in a round basin and above it is an ogival projecting dome, with a hole at its highest central point. The dome and hole were designed so that light from the moon passes through the hole and reaches the water only once every 18 and two-thirds years, corresponding to its maximum declination.
Obviously with respect to this work, any theories of improvised construction are out of the question and a population which limited itself only to survival from one day to the next would never have created such a fusion of astronomical, mathematical and engineering knowledge. This says a lot about the cultural level attained by these people.

Thus concludes the narrative part of this book, with the hope that it may serve to stimulate not just a study of the Nuragic and pre-Nuragic civilizations, but above all the use of new and "non-standard" means, such as hypnotic regression, to obtain information, suggestions and interpretations useful for the study of ancient civilizations or of specific little-documented historic periods.

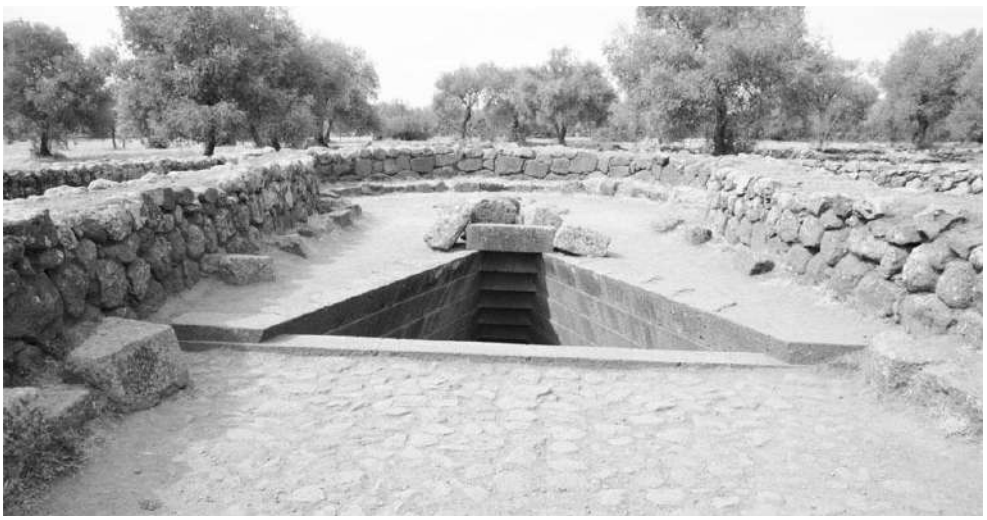

Fig. 30 - *The Sacred Well of Saint Cristina (Paulilàtino – OR): note the entrance's trapezoidal shape.*

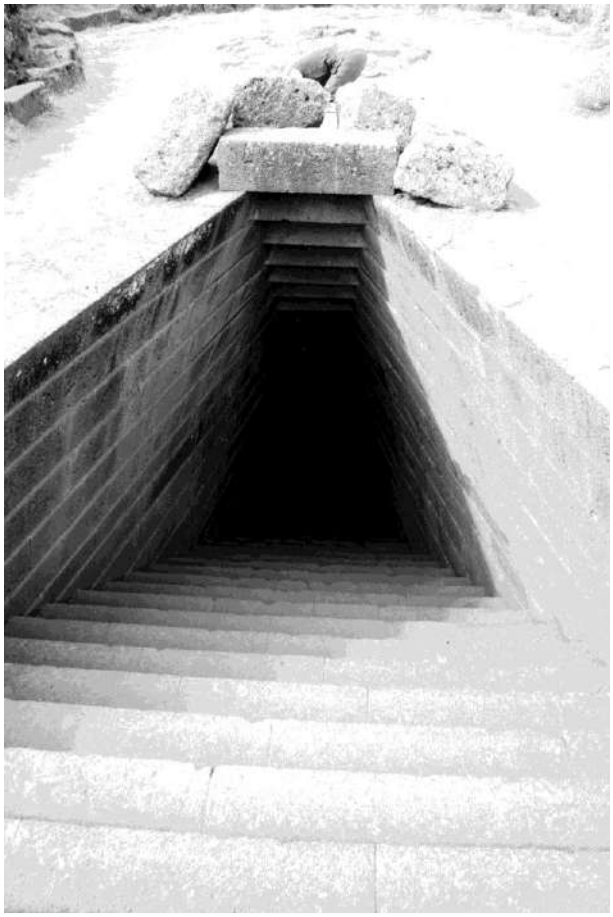

Fig. 31 - *The double staircase (at the bottom and above, on the ceiling) of the Sacred Well of Saint Cristina (40° 03' 41" N ; 8° 43' 57" E).*

Fig. 32 - The "shadow phenomenon" during the autumnal Equinox in the Sacred Well of Saint Cristina.

APPENDIX A: VIEWING THE HUMAN AURA

The following is the most probable physiological explanation for the human ability to perceive auras, to date never published in book form.

HOW TO SEE IT

In order to see the human aura with the naked eye it is necessary to place the person being viewed a few metres away, in front of a neutral background (for example grey or beige), in uniform weak light which may be sunlight (it doesn't matter whether sunny or overcast), however artificial light will also work.
Now gradually begin to look for a softening of the grey and lighter shades of colour, then look through the person as if he/she were transparent and you were looking at something far behind them, gradually moving the line of sight further up and to the side.
Furthermore it helps to have the person being viewed slowly rock from side to side, because the slow movement of the subject assists in the perception of fainter shades by making them move against a fixed and homogenous background.
Most people who use this technique are able to see the aura fairly quickly, at least the part of it closest to the body (the aura extends up to approximately one metre all around the body in decreasing intensity). Those more endowed with particular abilities can immediately see all the colours.
It's advisable to blink occasionally in order to avoid persistence of the image upon the retina.
Animals and plants also have auras; even inanimate objects have them, but its presence is very subtle and uniform, whereas in living things, and especially humans and animals, the colours and shape of the aura can change continuously.
The aura seems to entail a slight change in the refractive index of the space around a person (in fact it doesn't just involve air because the aura strictly follows the body's motion and its shape remains unchanged when a strong gust of air moves across the body).

WHY IT CAN BE SEEN

The retina, which is the image sensor at the back of the eye, does not function uniformly throughout its surface, and contains two types of light-sensitive cells: cones, which are of three types to distinguish between colours, and rods, of which there is one type because they are sensitive only to the intensity of light.
Cones give us colour vision under good light conditions, whereas rods help us see in black and white when light intensity is low.
Cones are concentrated in a part of the retina called the "macula lutea", alongside the rods, except for a small area called the "fovea centralis", in which there are only cones.
Outside the edge of the fovea centralis the number of cones decreases rapidly whilst the number of rods increases equally rapidly, until the edge of the macula lutea. From there outwards the rods decrease in number up to the edge of the retina.
When we look at something and focus on it, the part of the image which interests us is in line with the small pit called the "fovea centralis", which requires good light but allows us to see in great detail due to the high density of cones. Within the "macula lutea", but outside the "fovea centralis", the image quality is still good and, because of the rods, is still more than sufficient even

in conditions of low light. Outside the macula lutea there are only rods, these being concentrated in its vicinity.
To summarize, the fovea centralis allows us to see, in full detail and colours, very small but well-lit objects. Moving outside it but still within the "macula lutea", we can still see small objects, although not extremely small, even in conditions of low light, clearly perceiving shades of colour as well as being able to perfectly distinguish shades of grey. The outside part of the macula lutea allows us to only see things of medium size and in black and white – that is, we perceive only shades of grey, however this is possible even under low light conditions. When there is virtually no light, the cones cease working and only the rods remain active; this is why, when walking at night in the dark, we tend to use peripheral vision to view our surrounds, that is, the part of the retina containing only rods, outside the macula lutea.

In the technique described in HOW TO SEE IT the person is viewed out of focus and this entails the involvement of both rods and cones outside the "fovea centralis" but inside the "macula lutea", such that we have a fairly detailed colour image coupled with a perception of subtle variations of light intensity.

APPENDIX B: THE CHAKRAS

The word "Chakra" is of Sanskrit origin and means "wheel" or "vortex".
According to Indian tradition the human body has a proper "circulatory system" of the so-called "vital energy", composed of meridians and chakras (conical vortices oriented with the point closest to the body), the purpose of which is to keep the physical body alive and connected to the etheric-vital energy (also called Prana or Qi) which pervades everything.

There are at least 144 chakras in the human body, but only seven of them are major ones (Fig. 33 and Fig. 34).

N.	LOCATION	COLOUR/S
7	Crown of the head	White or golden
6	Forehead (between the eyebrows)	Indigo or violet
5	Throat (two fingers above the clavicles)	Turquoise or blue
4	Heart	Green or pink
3	Diaphragm (two fingers above the navel)	Yellow
2	Pelvis (three fingers below the navel)	Orange
1	Perineum	Red

Fig. 33

Aside from the little basic information mentioned here, there is an abundance of literature available about the chakras: just write "chakra" in any internet search engine and thousands of links will immediately appear.

In the western world chakras and meridians (also described in traditional Chinese medicine, which uses them in acupuncture) have always traditionally been considered as only an eccentric invention by some ancient healers – effectively a fairly tale.

In recent years, however, it has been shown that it is technically possible to see not just the major chakras, but the minor chakras too (see:
Infrared Thermographic Visualization Of The Traditional Chinese Acupuncture Meridian Points"
http://www.medicalacupuncture.org/aama_marf/journal/vol16_2/article_5.html*), using a normal thermal imaging camera with a frequency range of 7.5 to 13.5 µm.*

I myself have had the opportunity to see this personally; no fancy devices are necessary, only a good thermal imaging camera (for example, those used for detecting heat loss from buildings) and a person capable of concentrating his own energy in specific places on his body (an ability also often seen in pranotherapists). The points on the body which light up coincide exactly with those described in Asian tradition.

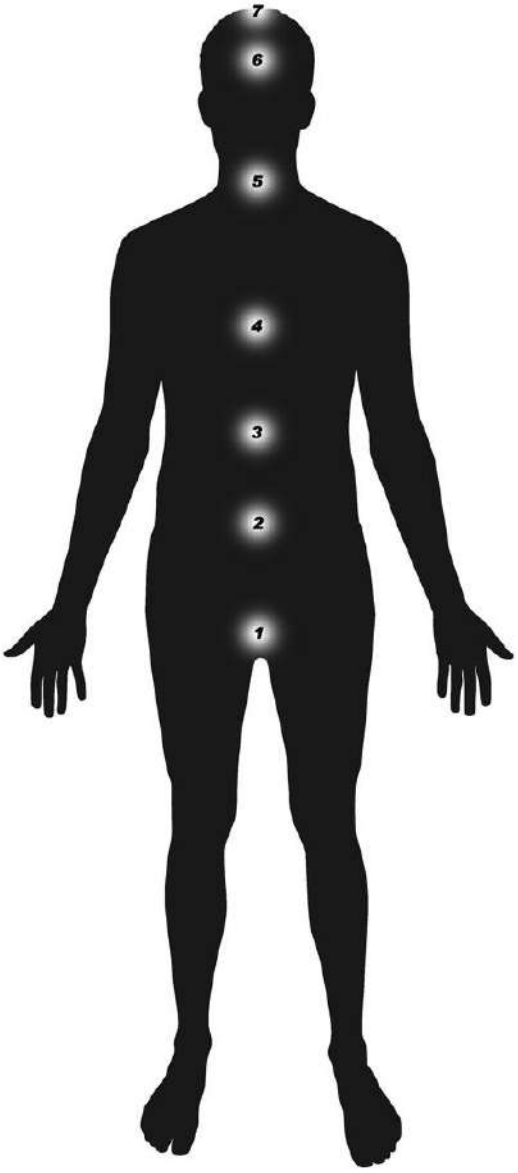

Fig. 33– Locations of the major chakras on the human body.

APPENDIX C: THE OUT OF BODY EXPERIENCE (OBE)

The acronyms "OOBE" and the more commonly used "OBE" stand for Out of Body Experience, which is when a person perceives him/herself from outside the physical body. This phenomenon has always been known and described by all cultures, is widely documented, and is also sometimes called "splitting", "astral voyage", or "astral projection".
Also classified under the OBE heading is the so-called NDE (Near Death Experience), which is when a person deemed clinically dead is brought back to life, usually by medical resuscitation, and gives accurate and vivid descriptions of experiences which he/she was totally conscious of while outside the body during clinical death. Rather than going into long theoretical discussions, the following fictional examples will better serve to illustrate the subject.

An OBE can occur spontaneously during sleep. Here is a classic example:
"Last night I seemed to be totally awake, yet I was able to fly wherever I wanted and I went to my friend Margaret's house; I saw her and her husband asleep and their two children in their beds.
I moved around the whole house and noticed the fridge was open and the cat was eating some meat it had taken from a torn container.
I quickly went back home, saw my body lying on the bed and felt irresistibly drawn to it. I don't remember anything else.
This morning I rang Margaret and I asked her if the cat had done anything naughty; she told me that, on awakening, she found the fridge door open and half the meat bought yesterday at the butcher's was missing, and the container had been torn.
I don't know what to think. How can this be? Am I crazy?"

An OBE can be caused by trauma, such as in an accident. Here is an example, which can also be defined as an NDE:
"I was driving along the highway, it was dark and foggy. Although I didn't seem to be travelling fast, I suddenly found myself behind a multiple car pile-up, I couldn't stop in time and hit the car in front of me. Then I found myself flying above my car, I saw a van which hit it from behind and then I continued flying above the cars and trucks in the pile-up until the police and three ambulances arrived.
They asked all those people outside their vehicles if they were all right and if they had seen anyone trapped in cars. A lady pointed out my car and the paramedics from the second ambulance (giving detailed descriptions of the ambulance, including registration number, which later turn out to be correct) came to my assistance, they pulled me out of the wreckage and put me on a stretcher, then a man with dark curly hair, glasses, and whose little finger of his right hand was shorter than the other, said: "I think we've lost him: there's no pulse. Let's try resuscitation, but I think he's dead". They gave me three shocks with the defibrillator, each stronger than the previous one, and I felt as if I was being sucked back into my body.
I opened my eyes and saw that same man leaning over me, saying: "This one must have nine lives like a cat!"
In a small voice I recounted what I saw and heard: everything was correct and I saw the onlookers' eyes widen in astonishment. Then I told them I was in awful pain and they gave me a morphine injection. I did not lose consciousness again, and eventually left hospital two months later - when I arrived there I had more broken bones than whole ones!
It sounds like a fairytale, but it really did happen to me and I don't doubt what I saw or heard, even though I can't explain it".

Here is another example of an OBE/NDE, in which the person involved goes beyond the physical realm.
"I'm a retired accountant and to fill in some spare time I take care of accounts for a motor repair shop. One evening I was working when I suddenly found myself floating above my desk. I saw that an ambulance had just arrived to arrange some maintenance service and one of the paramedics immediately diagnosed a probable heart attack. As they loaded my body onto the ambulance I followed them from above. The hospital was very close and after ten minutes I was in the operating theatre and I saw a nurse cutting my clothes. In the meantime another nurse removed my dentures and placed them in a glass inside a small cupboard.
While I was undergoing emergency surgery to repair my aorta, I found myself without my body in a huge dark space. Shortly after, I noticed a long tunnel with almost transparent walls and a small white light at the end. I felt attracted by the light and I moved towards it until I reached it: it was a kind of extremely bright wall. I didn't know what to do, but I worked up the courage to go through it. On the other side were many friendly beings, also white, like lights within the light. One of them came forward: it was a tall man with a priestly bearing. He didn't speak, but I knew he was communicating to me that it wasn't time yet and I had to return to my body to continue my work. I objected because I was happy here and would like to remain, but suddenly I felt like I was being pulled by a giant vacuum cleaner, I began to feel a heaviness and pain, and found myself with my eyes open in a hospital room with my wife beside my bed. Later my wife asked me about my dentures, and I told her they were in a glass inside a small cupboard to the left of the door of the operating theatre. She told a nurse, who went to get them where I said they were, and returned amazed at the fact: she couldn't explain how I could have known such a thing given that when I arrived I was virtually dead. I mentioned other particulars about people present in the operating theatre and her amazement increased.
Now I know what it means to die and I'm no longer afraid of it, even if I risk being seen as crazy if I talk about what happened."

An OBE can also be voluntary. In all parts of the world, within all cultures and in any period of time, people have developed various techniques to enter into an OBE state and remain in control whilst in there, and furthermore many have transmitted this information either orally or in written form, such that today we can know them and note that although the details vary, the basics remain the same across the board: a non-material conscious body detaches from the physical body but remains connected to it via a non-material link (denoted "silver cord" or "astral cord", or simply "cord") which does not interact with physical objects or other cords. The cord is dedicated to the exchange of information between the two bodies so that, if the physical body is subject to trauma or requires something, the other body is immediately recalled back inside it, from wherever it may be and without exceptions.
The non-material body can move about freely, go through material objects, travel at any speed, go anywhere and has access to information in space and time which is otherwise inaccessible, but it can only pass on memories of what occurred during its travels and it cannot pick up physical objects and carry them elsewhere.

Many important scientific studies of various types have been carried out regarding the OBE. Here is a recent example: at the end of 2008, 25 hospitals in the UK and USA began taking part in a three year study coordinated by the University of Southampton (UK) and headed by Dr Sam Parnia. Inspired by a study published in the "Lancet" on the 15th December 2001 authored by Pim van Lommel and colleagues, Parnia proposes to examine 1,500 cases of survival from cardiac arrest characterized by a ceasing of heart function and absence of cerebral activity, and to determine if even under these extreme conditions there are documentable cases of OBEs, by way of the

survivors' precise description of writing or objects totally unknown to those present in the emergency room and invisible to anyone who isn't more or less suspended from the ceiling.
The percentage of reliable cases to date has not yet been published, but it has been officially stated as being quite high.

A brief note of a military nature: there is a variation of the OBE, denoted RV (Remote Viewing). This term was coined by Ingo Swann, a man of exceptional "paranormal" abilities, when the Stanford Research Institute decided to undergo scientific research on clairvoyance.
In 1972 the CIA was inspired by this research to commence an experimental psychic spy program particularly aimed at the Soviet Union.
Initial results were encouraging and so the US Department of Defence and the DIA (Defence Intelligence Agency) allocated funds for what was termed the "Star Gate Project", the purpose of which was to watch over military installations and political meetings in the USSR through individuals capable of projecting their consciousness to wherever they were asked, even to the side of the moon which is never seen from the Earth.
Even then it was known that similar programs were also being conducted by the USSR and it was also noted that they were more advanced than those in the USA. It was then discovered that China too was not only conducting its own research of that kind, but had probably carried it to a more advanced stage than the other two.

APPENDIX D: PRECESSION OF THE EQUINOXES

In its motion around the sun, the Earth takes one year to travel along an orbit which lies on a plane – called the "ecliptical plane" – and at the same time completes one rotation daily on its axis, which is not perpendicular to that plane but rather inclined at almost 23.5˚ (23˚ 27') with respect to the ecliptical axis (this being perpendicular to the plane and directed at two opposite points in the sky called the "ecliptical poles").
The Earth's rotational motion causes the succession of day and night, and its orbit around the sun together with the inclination of its rotational axis bring about the seasons.
Furthermore, the eEarth is not a perfect sphere but is slightly flattened at the poles, therefore its diameter at the poles is smaller than at the equator – thus the Earth is a "rotational ellipsoid".
The Earth has an excess of mass in the equatorial areas compared to a perfect sphere, and also has a satellite – the moon – which revolves around it whilst the Earth itself revolves around the sun.
The plane of the moon's orbit around the Earth is at a slight angle (5˚9') to the ecliptic; this inclination is responsible for the rareness of lunar and solar eclipses.
The moon is held in its orbit by the Earth's gravitational field, but the moon also exerts its own gravitational pull on the Earth (more so around the equatorial regions than the poles) and pulls on the Earth's rotational axis, tending to making it perpendicular to its own plane of revolution.
In the meantime the sun does likewise and attempts to "straighten" the Earth's rotational axis, making it perpendicular to the ecliptic plane.
The other planets in the solar system also exert these forces but their effects are negligible.
Because the Earth behaves like a gyroscope, the sum of these forces of attraction results in a complex motion which is very similar to that of a spinning top as it gradually slows, in that the motion of its rotational axis describes a cone with small fluctuations. The main conical motion is called "precession" and the small fluctuations are called "nutations". The Earth's rotational axis therefore is not always aligned in exactly the same place, always pointing at the same place in the sky, but moves very slowly in a conical shape such that to complete one cycle, moving at a speed of one degree every 71.66 years, requires 25,786 years.

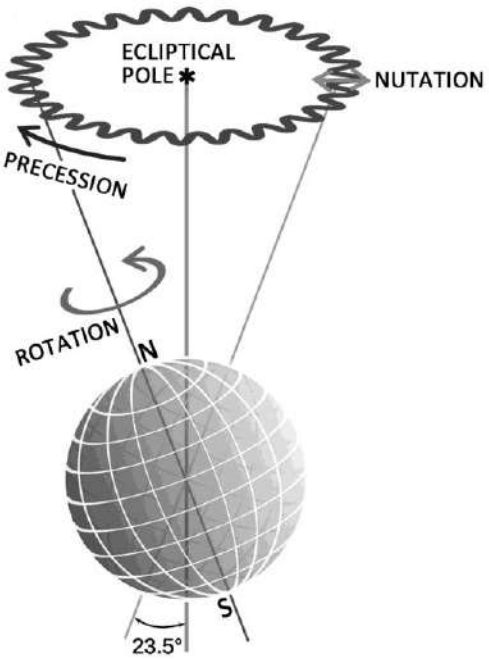

Fig. 35 – Diagram showing revolution, rotation, precession and nutation of the Earth.

The two opposite points in the sky which the Earth's rotational axis points to are called "celestial poles" and we can see either the South or North Celestial Pole depending on where we are situated on the Earth's surface; with the passing of time, the positions of the poles move with respect to the stars (the star currently denoting north is the so-called Polar Star, but in future centuries it will be substituted by others). For this reason some constellations, even for millennia, can't be seen at all from certain latitudes (because they become circumpolar in the sky of the opposite hemisphere) and then eventually become visible again.
To us on Earth, as it rotates around its axis, the stars appear to rotate around one of the celestial poles. The portion of sky which is visible depends on the observer's position on the Earth. Only the so-called circumpolar stars are visible the entire year because, despite the Earth's axial inclination, they always remain above the horizon. The stars near the opposite pole, however, are never seen. All other stars are visible only at a certain time of the year and each one rises and sets at a certain time, but this changes daily and it takes one year for a star to once again rise or set at that same particular time.
The apparent motion of the Sun in the sky is called ecliptical (in reality its motion is only apparent and it is the Earth's orbit which defines this plane) and the 12 main constellations situated along a band lying about 8˚ above and below the Sun's path are called the "zodiacal constellations" or the "signs of the zodiac".
The precession's effect on the zodiacal constellations is seen as a very slow rotation of the zodiac signs, and if, looking towards south, the sun rises at the bottom of a given constellation at a particular day of the year, after 2150 years on that same day of the year it will rise at the bottom of the next constellation to the left of the previous one. This slow motion is called "precession of the equinoxes" because the two equinoctial points – those where the Sun crosses the celestial Equator (which is the projection into the sky of the terrestrial equator) – shift with respect to the stars. Since the most ancient times the "zodiac era" has been defined by the constellation which is behind the rising Sun during spring equinox. At the moment we are at the end of Pisces and about to enter Aquarius. The path traced by a celestial pole (for example the North Pole) in the sky during precessional motion can be used to date an event by way of the so-called "circle of precession", as long as its position has been recorded in some way.

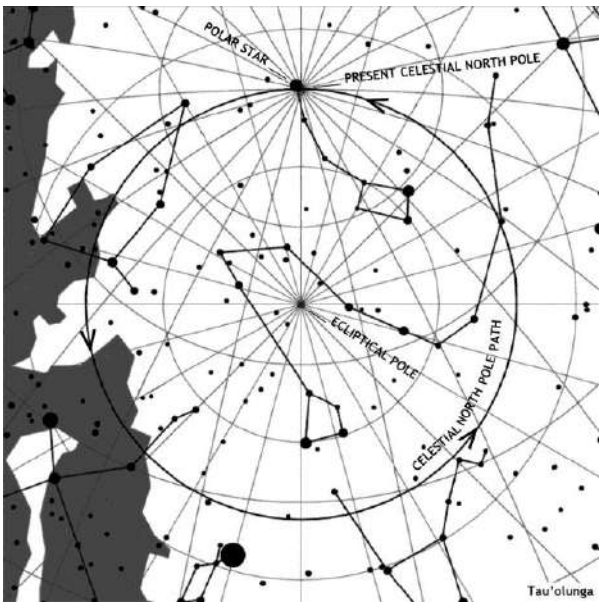

Fig. 36 – Motion of the projected path in the sky of the terrestrial North Pole due to the Earth's precession.

APPENDIX E: THE FLOOD AND PRECESSION OF THE EQUINOXES

It is well known that in Siberia were found bodies of mammoths which had been suddenly frozen and in some cases are still edible today. These, along with many other finds of various contemporary species from different parts of the world, all indicate beyond any doubt that around 13,000 – 11,000 years ago (12,500?) there occurred a great cataclysm on Earth.
But why?
One famous theory suggests that the Antarctic ice caps, having accumulated asymmetrically around the South Pole over the course of millennia, while rotating along with the Earth would at a certain point in time have caused a loss of balance such that the entire Earth's crust (lithosphere) suddenly slipped – as if it were sitting on a lubricant – on top of the underlying asthenosphere, which in turn sits on the mantle, somewhat like an accelerated continental drift. The most important consequence of this is the rapid displacement of large portions of continents to completely different latitudes, and furthermore the planet would undergo a large change in the inclination of its axis.
Another theory instead states that a relatively small meteorite would suffice, if aiming between certain latitudes with enough speed and at a particular angle of incidence, to cause a sudden change in the inclination of the Earth's axis of rotation.
Both these theories imply a substantial change in the Earth's rotational axis, which would predictably entail a sequence of four disastrous effects:

1) *Irrespective of whether or not the Earth's speed of rotation remains the same, the change in position of the Earth's rotational axis entails a rapid change in direction and speed of motion of almost all points of the terrestrial surface, subjecting them to more or less severe accelerations which vary from one area to another. The Earth is not a rigid body, in fact beneath the solid surface crust there are, albeit thin and fragile, large semiliquid areas whose inertia in the face of such accelerations provoke the formation of actual "waves" capable of causing, during their very fast propagation, an unbalance of forces in the Earth's crust leading to fractures, with very severe earthquakes and volcanic eruptions throughout the entire planet, particularly in the areas where these waves constructively interfere, which could even result in the sudden formation of new mountain ranges.*

2) *The volcanic eruptions would cause the emission of millions of tons of small dust particles into the entire planet's higher atmosphere, which are able to darken the terrestrial surface for a long time (at least for many months, possible years), bringing about a small ice age as well as frequent and heavy rains.*

3) *The atmosphere's inertia, due to the strong changes in speed and direction of the crust, coupled with the intense heat generated from the areas of volcanic eruptions, would cause extremely strong winds – devastating hurricanes in fact – over many parts of the Earth's surface.*

4) *The delayed reaction of the large masses of surface water, especially the oceans, due to their extreme inertia and in the face of the relatively large and rapid motion of the crust, would provoke the formation of many tsunamis of incredible proportions capable of devastating a huge part of the existing land.*

Disastrous earthquakes, violent hurricanes, enormous tsunamis, widespread fires and prolonged darkened skies, along with cold and rain, appear in more or less all traditions which, scattered here and there around the world, describe the so-called "Universal Deluge" or sometimes "Great Flood", but whatever name is used, they represent evidence in support of what has been described in this appendix.

If the sudden change in orientation of the Earth's axis had been caused by a falling meteorite, we would then be confronted with another disastrous effect:

5) *There would be the violent expulsion of millions of tons of small or crushed stones beyond the Earth's atmosphere, which, when falling back down as small projectiles similar to meteorites, would overheat and create huge fires within a radius of a few thousand kilometres from the point of impact. This phenomenon would still occur, albeit much less violently but more widespread, just from the volcanic eruptions alone generated by the many fractures along the Earth's crust.*

Even assuming this actually happened, the meteorite's impact must not have been extremely violent otherwise there would be clear signs, therefore it must not have changed the Earth's rotational speed too significantly, and the length of day remained relatively unaltered afterwards.

All the above-mentioned phenomena would have been significantly worsened if, instead of a "jump" of 20 – 30°, the axis of rotation had changed 150 – 160° (in other words 180° minus 20-30°). As far as climate is concerned, nothing would be different apart from a seasonal inversion, but this would support some traditions which talk about the reversal in the apparent movement of the sun in the sky after the cataclysm.

The phenomenon of precession of the equinoxes as it is today has been known by many populations of the past, who have left indications of this in both their traditions and their monuments (some even very ancient), and is useful in the dating of both; this method of dating can however become meaningless when we reach the fateful time of the "Flood". How can we be sure that the precession remained the same afterwards when many things lead us to think that there was a sudden and large change in the orientation of the rotational axis? This could even effect the results obtained from radiocarbon dating, due to the severe thermic effects described above.

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Born in 1946 in Reggio Emilia, Italy, Luciano Pederzoli obtained a doctorate in electronic engineering in Bologna in 1971. During his career he designed numerical control industrial machinery (an entirely new line of machines for the manufacture of PVC foil) and telescopes for small professional observatories. He also lectured in electronics for almost thirty years and has authored works and articles on various subjects. He was introduced to frontier science and the paranormal in childhood by a paternal uncle. These subjects began as hobbies, but with time became more important until reaching prominence later in life, during which time he acquired a professional level of knowledge and expertise in both hypnosis techniques and "frontier phenomena". Almost thirty years ago, with the intention of using hypnosis purely as a tool for research rather than for therapy, he gradually began conducting his first regressions to past lives. In the meantime he began designing and building equipment which would render the abovementioned phenomena technically accessible – turning the "paranormal" into "normal". With the aid of hypnosis he then began to explore "Psychic Archaeology", an innovative and demanding field which shows promise.
He currently lives on the outskirts of Florence.